

# Central-Blatt and Social Justice

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## Motives Back of Japan's Foreign Policy<sup>1)</sup>

The past few years have seen the rise of Japan to the status of a world power of the first rank. One reason was, of course, the World War, which occasioned a pronounced rearrangement of the map of Europe and practical exhaustion of the various opponents engaged in the strife. Japan, on the other hand, batted on Occidental folly.

Japan has likewise been growing from within. Every person in Japan is expected to marry. Criminal birth-control was, until recent years, practically unthought of in the country. As a result, population increased rapidly. The problem this enlarged population created in Japan never did receive a sympathetic hearing by the League of Nations or by neighboring countries. Almost without exception nations which could have absorbed Japan's surplus population have raised up barriers against her in the form of "Exclusion Laws."

Under prevailing circumstances, even a less spirited people than the Japanese would have been forced to protest and finally to take matters into their own hands. No outside agency has seriously attempted to solve the problem. Japan is striving to do so by her own efforts.

That Japan's attempted solution involved Manchuria is well known. It is not so well known, however, why Japan should have hit upon this particular expedient. The answer is—Soviet Russia. The point is an important one for us to remember.

The Russo-Japanese War of yore is still in progress. Japan, once afraid of the encroachment of Czarist Russia on the frontiers of China and the Pacific Ocean, is still more disturbed by the proximity of Soviet Russia, whose policies are dictated by professional Bolsheviks and revolutionary incendiaries. Japan's very existence as well as the survival of her national institutions depend, more so than is the case in any other nation, upon the stoutness of her opposition to the Soviets and all they represent.

1) To forestall any misunderstanding we wish to state this article was in our hands several months prior to recent developments in China.—Ed. C. B. & S. J.

For the present this is the most important consideration of a political and missionary nature before the occidental world. Few nations profess any love for Japan, yet all must help her, as one of their strongest bulwarks against a common foe. Possibly to her own surprise, Japan is today a champion of Western institutional life against the most serious threat that has confronted it in centuries—the threat of Bolshevism.

No other nation so accentuates the sanctity of authority as does Japan. This attitude will probably be subjected to modification and, to an extent at least, brought into accord with the leveling spirit of the age. No Japanese would consider himself a Japanese, however, were the sanctity of the throne violated or even seriously questioned. But, if Japanese institutions are to survive, Japan will ultimately need the Church. The Catholic Church alone can provide the logical background for what Japan wishes to defend against Bolshevism and the spirit of the times. Japanese officials are not all astute enough to realize fully this fact but all of them are sufficiently alive to the existing situation to be amenable to a reasoned explanation of present circumstances. This, of course, represents a large opportunity for the Catholic Church—and a serious responsibility.

What of China? Where is her place in the picture? The answer must be that China will always count very heavily in any Far Eastern problem. She does so at present. Only, China is not a bulwark against Russia—nor against anything else for the moment. She is more unified than she has been for a long time, but that unity depends largely upon the continued threat from Japan. Her unified stand against Soviet Russia, artificially induced, seems to have crumbled. China would have little concern for unity at the moment had there been no "Manchurian Incident" or "Shanghai War." "Oust Japan" will be the cry to drown out "Down with the Soviet" for a long time to come. China needs Japan and a Japanese threat to force her to patriotic unity. This unification of China is necessarily an imponderable factor in the Far Eastern situation. But in the long run the penetration of China by Soviet Russia will prove well-nigh impossible; to subjugate, or to digest China after subjugation.

tion has proven an impossible task in the country's history. China has always survived both processes admirably. Nor is it likely that Japan could succeed where others have failed in the past.

Thus the immediate future of our Far East is, and must remain, very largely Japan. What she does in the next half century will doubtlessly determine the course of history to a far-reaching extent. What the Church does with and for Japan will, in all human probability, have like weight for the succeeding period of Christian history.

China will undoubtedly adopt all those elements of Japan's policy from which the latter derives strength, and because of this Japan may yet succeed in unifying China and impart to her relative strength and stability of government. Japan may succeed in dominating a portion of China for a time. All of this, however, will ultimately aid China more than it can ever harm her. But Japan has no real quarrel with China. All her maneuvering has had but one target—her old rival of Russo-Japanese war days. Japan must carve out of Soviet territory nearest to her—if not homes for her teeming millions, if not a safe field for her investments and industrial exploitation, at least security for her institutions, dearer to her by far than national survival itself. There are those who maintain she cannot achieve this purpose unless Soviet frontiers are moved back beyond Lake Baikal in Siberia. It is not for us to argue this point. Occidental civilization needs Japan's strong arm. Japan's strong arm needs the guidance of Catholic thought and defense by Catholic dialectics. Her institutions cannot survive on a simply traditional, unreasoning basis, nor in their present form.

Was ever a larger incentive offered for Catholic missionary zeal? We can avoid the issue by refusing to consider it. The consequences of such neglect would be as disastrous as the neglect of Western Europe to recognize the dangers threatening Christian civilization from Mohammedanism would have been in the days before the Crusades. Our 20th century Crusade is a missionary Crusade. Missions at home? Convert movements? By all means. We must consolidate the Christian ranks at home to be able to wage a successful Crusade in the Orient. For the next few decades, at least, the objective there must be principally Japan.

Such is the situation that confronts us in the Orient, such the critical need that inspired Maryknoll's beginnings. We cannot say well done until every part of the Far East is provisioned for, every spiritual armor utilized, the enemy routed, the battle won.

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## The Doctrines of Carl v. Vogelsang

### I.

The great Catholic social reformer, Carl von Vogelsang, left no connected exposition of his ideas on social conditions and reforms; he was prevented from so doing chiefly by professional duties. His only works of appreciable size were *Die materielle Lage des Arbeiterstandes in Oesterreich* (The Material Condition of the Working Classes in Austria)—published 1883-84—*Die Notwendigkeit einer neuen Grundentlastung* (The Need of a New Liberation of the Land from Debt), and, most important of all, his treatise on *Interest and Usury*, to which the Dominican Frühwirth—later made Cardinal—likewise contributed. During his life only one collection of his sociological essays was published, *Gesammelte Aufsätze* (1886). After his death another collection, *Die sozialen Lehren des Freiherrn von Vogelsang* (The Social Doctrines of Baron von Vogelsang), was compiled and published by his son-in-law, Dr. Wiard Klopp-Vogelsang. Quite recently there have appeared various smaller works, extracts from Vogelsang's writings and essays.

The structure of Vogelsang's teaching is best understood by investigating its *principles*, taken mainly from the old Christian social ideas. Vogelsang rejects the tendencies of the Liberalism of his day, and in this connection writes: "The year 1848, with its manifold upheavals, brought the principles of Liberalism to the surface in Western Europe, and these principles attained supremacy, in some cases immediately, in others after a short and fruitless reaction. If we characterize Liberalism as the principle of autonomous individualism, as contrasted with the principles of heteronomous society recognizing its dependence on God, its own duty of obedience to Him and consequently to whatever has shaped itself organically under His Providence, it is clear that once the first-mentioned principle obtained mastery, an entirely new theory and practice of religion, government, Society, and economics of necessity asserted itself. Since the Renaissance and the spread of Roman Law, the old Christian historic view of the relation of man to God and to his neighbor was shaken to its very foundations, and became, as exemplified in institutions, a disconnected, impracticable wreckage; it went down almost without resistance before the tide of new liberal ideas. Not a single attempt at resistance worthy of mention was made in the departments of science or journalism. All belief (almost the very memory of the fact) had disappeared that the Christian West had at one time, under the fertilizing influence of Christianity, given birth to a political and social order of its own which, even though destroyed and definitely a thing of the past as regards its outward embodiment, continued to survive as a most vital creative

idea which, indeed, furnished the only hope of salvation from barbarism and materialism."<sup>1)</sup>

From this passage it is clear that Vogelsang was primarily concerned with the *fundamentals* of the Christian idea of Society. The form it had assumed in the Middle Ages was, to his way of thinking, "forever a thing of the past," and accordingly, his fundamental ideas on social matters are based upon this premise. The two characteristics of the Christian Social idea are for Vogelsang the idea of Estates, and the notion of the social function of property; or, in his words, "as a precious heritage of the past, the idea of the organization of Society according to Estates, and the participation of such Estates in the offices of national labor again rise to the surface, hated, persecuted, oppressed by all those who regard with horror a regeneration of the people in the spirit of Christianity. Another fundamental notion of the Christian social order is also reappearing, even though in a disfigured and hardly recognizable form: the idea of ideally shared common material property, which is the converse of the capitalistic idea of private ownership."<sup>2)</sup> These two principles can be realized when *justice* has regained its former status. Vogelsang finds "the simplest formula" for this in the text, "Thou shall love thy neighbor as thyself," and asserts, "This commandment is the basis of all Christian Socialism. It recognizes the rights of man on his natural side, love of self; on this it raises the structure of social relationships which makes no impossible demands opposed to the ego, but demands only the extension of love of self to others, the expansion of the ego through others. This recognition of the ego in one's neighbor, this respect for the personality and dignity of one's neighbor is that justice which is, or ought to be, the foundation of external law and order . . . . Hardly any sin, hardly any crime of which man is capable is so severely condemned and threatened with such certain punishment, both temporal and eternal, as the injustice of man towards his fellow-man. The man, the people, the country, which allows injustice to prevail, is threatened with the most severe punishment, with inevitable destruction. Hence the securing of justice is the foundation on which the whole Christian social and economic order was built. This leading basic thought is expressed in the maxim: 'For every service there must be a corresponding service of completely equal value'."<sup>3)</sup>

In addition to this proposition of justice, the second principle, regarding the division of labor according to Estates, mentioned above, is likewise important. This may be traced to the fact that human beings are not equal, as illustrated

by their division according to race and sex. To this inequality the characteristic division of labor corresponds. "The Christian Middle Ages," to quote the reformer, "had succeeded in realizing the social principle of the differentiation of national labor in an eminently intelligent manner through their Estates, and to this realization we are deeply indebted for the high level of Western culture. These Estates, equally remote from a petrified caste-system and from the disintegrating and arbitrary subjectivism of an abstract equality, represent in their best days the living fusion of liberty and authority. While it was possible for outstanding ability to transcend all the boundaries of Estate, the general run were preserved from degeneration, and a certain traditional standard secured for the people. Each Estate had its social, political and economic tasks to perform, and was, for this purpose, permanently endowed out of national funds. It was only in time of decay, when racial and ethical vigor began to wane, that an egotistical petrification of the Estates began; princes aimed at absolute power, the clergy coveted riches, the nobility exclusiveness and domination, the Estate of craftsmen strove practically for the right of monopoly, and Capitalism was introduced into the guilds. All became alike untrue to their social mission and all were cast by the Revolution into the mire of equality."<sup>4)</sup> Thus Society, in Vogelsang's day, was characterized by a series of indications of decay, among which were proletarianization, impoverishment of the masses, race exploitation, depopulation, and vagrancy.

Vogelsang connects the social question with the religious state of a people in the following manner: "A people ruled by Capitalism ends by being drawn away from its religion, from Christianity. Our reason for this statement is that the only reliable object for Christianity is the whole, spiritually healthy man. But the whole man, as even the heathen of old knew, is a social being. It is necessary for his completeness, therefore, originating as he does from the family which God instituted at creation, to live in the family and in all the other institutions which grew out of the family, and thus to qualify as a social being. But the disintegrated state of Society has robbed man of his natural social quality and has above all forced the proletarian of the great cities into conditions which prevent him, apart from the exercise of extraordinary virtue, from keeping even one of the ten Commandments of God. Far be it from us to doubt human free will; far be it from us to dispute the omnipotence of supernatural grace; but we do maintain that it is not the normal, divinely-willed state of a people, to be obliged to depend for the manifestation of Christianity on the heroic virtue of isolated individuals of outstanding merit and extraordinary spiritual

1) Carl von Vogelsang, *Die sozialen Lehren des Freiherrn von Vogelsang*, ed. Dr. Wiard Klopp-Vogelsang, p. 24 ff.

2) *Ibid.*, p. 51 ff.

3) *Ibid.*, pp. 207-8.

4) *Ibid.*, p. 196 ff.

endowment. Hence we believe the Christian sanctification of a people and its social health mutually interact, and for this reason we must require of the competent factors in Society and in the State some effort to establish primarily a solid basis for the re-Christianizing of the nations. Once this is done, the ecclesiastical organs can successfully take in hand the moral and spiritual life of the people, and at the same time take care that the social foundation may not be again destroyed by the de-Christianization of the people. But we must never expect the Church to succeed in making a thoroughly Christian people out of a people socially disrupted and exploited by Capitalism. There are exceptions—yes, but only exceptions—just as in the first days of Christianity, when there were many saints, but no sanctified populace.”<sup>5)</sup>

This may well be regarded one of the strongest pronouncements ever made on the question.

## II.

As we have already seen, Vogelsang's conception of Estates begins with the concrete facts of historical reality. In spite of abuses which, though numerous, could not impair the principles as such, he believes the idea to have been realized in the Middle Ages.

“The Christian Middle Ages,” he states, “lived in the faith that the earth was the Lord's, Who created it, and that He had bestowed it on mankind as a fief to be worked by man for his own profit and for the Lord's service. Following the pattern of this divine idea feudal relationship was extended throughout the various categories of Society; no one was absolute Lord over the God-given fief; all who were entrusted with it as with a mixed, ideally common property, had the usufruct of it, and as such were bound in return to co-operate in definitive functions in the work of building up and preserving the Kingdom of God on earth.”<sup>6)</sup>

Today, research has led to a somewhat different opinion regarding this acceptance of the Middle Ages as the realization of a social order according to Estates. Thus, Wilhelm Schwer concludes “that the Middle Ages did *not* realize a social order based on liberty and Estates such as is manifestly outlined in the Encyclical *Quadragesimo Anno*, of Pius XI. The framework of its social and economic structure remained to the end one of overlordship, of hereditary Estates, of Estates of power and proprietary Estates. Rudimentary attempts at reconstruction, based on personal liberty and vocational achievement, may veil this fact, but cannot get rid of it. Nevertheless, the credit due to those ages, so incomparably rich in unity and strength of faith, thought, and will in the cause

of a *future* social reconstruction, is great and lasting. In their indefatigable struggle on behalf of the dignity and freedom of human personality, the value of human labor, the great ideal of peaceful and responsible co-operation of all Estates and vocations in a common unity of citizenship and labor, they led the Western peoples from their pagan past and helped them to overcome from within the conditions which decadent Roman civilization had fastened on their social and economic life. By mitigating and breaking, if not completely overcoming, the merciless harshness of ruling and serving, by raising and filling it with a deep significance, and finally by liberating the Christian soul, at the same time paving the way for the coming liberation of the whole man, the Middle Ages did create these spiritual and ethical prerequisites without which a genuine social order of vocational Estates would today still be impossible. In distinguishing in this manner between that which the Middle Ages were called to achieve and those things which they were not permitted to bring to pass, we may have to drop this or that time-honored conception, but in this the real merits of an age, great in spite of all its weaknesses and defects, will suffer no loss; while on the other hand we gain a valuable additional argument by being able to show that the genuine conception of vocational Estates, as long represented especially by the Catholic social doctrine, is by no means a retrograde one, only trying to resuscitate artificially what is historically dead, but one situated on the line of an advancing and logically progressing development.”<sup>7)</sup>

This conclusion comes very near Vogelsang's utterance: “The forms in which mankind has embodied its earthly life are worn out. No one could suppose that we could again feel at home in them. But the idea which gave birth to those forms is alive, and will live forever, because it is steeped in the Christian spirit, which imparts to it its own immortality, and out of the source of these same social and political ideas the present-day needs of mankind may equally be satisfied, for these are today still composed of the same elements as in times long past.”<sup>8)</sup> Vogelsang is therefore not to be regarded as a Sociologist of the kind who would revive the *forms* of the Middle Ages. Consequently, Vogelsang regards the peasantry as that section of the people still firmly rooted in the old system of Estates, because “the laws on which the existence of the peasantry, this first and most natural Estate, is based are with slight variations and at all times the same; no legislation can change them, all progress must conform to their pattern. If a dominant social class refuses to take due notice of these laws of

<sup>5)</sup> Ibid., p. 294 ff.

<sup>6)</sup> Ibid., p. 52.

<sup>7)</sup> Wilhelm Schwer, *Stand u. Landesordnung im Weltbild des Mittelalters*, Paderborn, 1934, p. 15 ff.

<sup>8)</sup> Klopp, op. cit., p. 61.

existence, it can indeed destroy the peasantry by transforming it into a proletariat dangerous to Society, but will never be able to impose on it laws foreign to its social and economic existence." Similarly, "when the Estate of manual labor is destroyed, it is very sad; but its economic mission has already, for the most part, been taken over by industry; if necessary, one can buy one's clothes from the Jewish clothier, or one's boots from the factory which orders them from a master-bootmaker who has sunk to the position of a white slave. If the Estate of the independent manufacturers is ruined, it is after all superseded for good or for evil by the limited liability company; and when the big land-owning nobles have disappeared, the plutocrat still grows wheat on his immense estates through his agents and day-laborers. But the peasant cannot be replaced by anyone; his downfall drags the whole country down with him, because the farm can only be owned, i. e., made to pay, by a peasant. For this the self-limitation, the frugality, the freedom from the desire for money, characteristic only of the peasant, are necessary. No member of any other Estate can ever become a genuine, i. e., an efficient, peasant. The latter must be born and bred to it. Only amongst the peasantry does that consciousness survive, which was formerly, before the dissolution, a feature of all Estates: the consciousness of existing not merely for one's own sake, but as a part of a social institution; the conviction that one's heritage must therefore be preserved intact and not be incapacitated either by debt or by partition."<sup>9)</sup>

In the Estate of craftsmen conditions are somewhat different. The craftsman supplies "an article ready for use by the consumer. Thereby he has the satisfaction which by rights all work in itself should afford the workman, apart from payment. The production of finished articles affords the craftsman not only pleasure in his work, i. e., a spiritual uplift, but constantly spurs him on to further improvement. His acuteness and sense of beauty are by this means developed. He who is accustomed to produce a complete article will be enabled to become a complete man. He will likewise be able to co-operate in his own way with the final cause of State and Society. From this we see how healthy and valuable a member the craftsman would be in a Society articulated and bounded according to Christian principles, aiming at the highest objectives."<sup>10)</sup> However, he still has, according to Vogelsang, a *raison d'être*. True, our concern is "not a question of arresting the Estate of small craftsmen in its descent to proletarianism. Not the creation of

a dead *status quo* without any future to it, but rather the introduction and spreading of a further development in harmony with natural law, socially and politically happy, must be the aim of all attempts to renew small craftsmanship on the lines of trades unions."<sup>11)</sup>

A type dissimilar to the craftsman is perceptible in the modern industrial worker. Such a man belongs to the "working class" of today, a class out of joint with natural conditions. "The Christian order of Society," Vogelsang affirms, "had therefore gradually brought about the complete disappearance of the working class, as found in slavery. In craftsmanship it had joined labor with ownership, and this again with a living political task. However, the Capitalist economy, closely connected with Liberalism in the disintegration of Society, which it took in hand, once more dashed down the working class like a chemical precipitate. If, then, we are to reconstruct permanently, i. e., in accordance with the central idea of the divine plan for Society, it is in no way a question of reducing this social precipitate to a state of stability and permanence; the only right thing to do is once more to absorb it and make of it the articulate portion of Society it formerly was." Vogelsang's decisive opinion of the modern proletariat is expressed: "The solution of the labor problem, justice for the working classes, the handing over of the 'inheritance of the disinherited,' can mean nothing but the abolition of the working classes; the 'Estate of Labor,' wrongly so-called, is really no Estate at all, but a proletarian precipitate obtained from the disruption of all Estates and their absorption by the proprietor class. Whoever points out the remedy for this evil renders a service in the cause of the solution of the social question. Any other guide can only confuse it."<sup>12)</sup> This suggested solution is identical with what today is known as deproletarianization.

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It is thought that stirs the world, and enables the world not only to live, but to progress; it is silent prayer that moves the Church. It is the student by the midnight lamp in his study that exercises the most influence on the lives and actions of men; it is the religious, praying by the midnight lamp before the Blessed Sacrament in the Sanctuary that shapes the destinies of the Church. And as the thinker is forced by necessity to think, so the saint is forced by necessity to pray; it is the habit of his life.

CANON SHEEHAN

<sup>9)</sup> Carl von Vogelsang, *Gesammelte Aufsätze*, p. 522 ff.

<sup>10)</sup> Ibid., p. 93.

<sup>11)</sup> Carl von Vogelsang, in *Vaterland*, April 2nd, 1887.

<sup>12)</sup> In *Vaterland*. October 15th, 1881.

## Democracy in the Middle Ages

Ancient democracy, as developed in the City State, had been urban in character; in the Middle Ages there existed a rural as well as an urban democracy. In the main, however, it is with the functions of democratic institutions in medieval communes we are concerned. Because the problems pertaining to medieval democracies—forerunners of the modern democratic State—were not quite the same in Italy and in Central and Northern Europe, the present discussion will confine itself to a study of the progress of democracy north of the Alps, for it is here that democratic institutions developed in modern times.

Before medieval cities could set up democratic rule, they had first to win independence from feudal overlordship. The feudal régime was a natural if not inevitable consequence so long as a system of barter prevailed. Hence kings and even the emperor in the governance of their realms were obliged to rely upon the provincial and local liege men for their needs, and these, on their part, derived their income from prestation, a rent, tax, or due paid them in kind or service. Once the cities had attained to economic importance, a system of feudal domination no longer satisfied their requirements. Commerce supplied the lifeblood to the cities, and commerce involves the use of money. As a result, the towns were able to defray the expense of administration by means of taxation and similar levies and were not compelled to resort to the expedients rural units were obliged to adopt under a feudal system. Moreover, they did not require the services of the armed knight to maintain law and order within their walls; other and more efficient means of protection could easily be devised. Finally, conditions were similar to those in antiquity insofar as public opinion could not fail to develop where thousands or tens of thousands of citizens lived in close proximity. Whenever this condition obtains, a stable equilibrium is not attained until self-government has been achieved.

It was the wealthy merchants who, in the eleventh century, led the opposition against the feudal lords. Quite unmoved by an abstract theory, they could hardly be charged with the accusations of Liberalism so often leveled against early democrats. Their first demands were practical, including guarantees of personal liberty, special commercial tribunals, and a "peace" of the city, i. e., a penal code intended to promote law and order. Ultimately, the logic of events led them to oppose feudal overlordship openly. The first clash took place in episcopal cities, where the bishops were better able to defend their sovereign rights than were the lay princes, and less inclined to compromise with the commercial element for whom they had little sympathy. As early as 1057 the citizens

of Milan asserted their rights, and twenty years later Cambrai, in France, became the first northern town to revolt. Setbacks were frequent, but by the close of the eleventh century most of the towns had obtained varying degrees of self-government. In most French and Belgian cities the movement developed into a commune in which citizens formed a voluntary association based upon an oath of allegiance and heavy military obligations. Rights of citizenship were confined to freemen who took this oath.

Little is known concerning the early charters or constitutions of these cities, but the circumstances of their origin indicate a reasonable measure of democracy to have existed. As long as the acquisition and defense of liberty required the help of every male citizen able to bear arms, political equality was assured. In some towns popular assemblies were held, e. g., in Magdeburg and Speyer in Germany. They were more frequent in Southern France, however, and seem to have been the rule in Italy. The reasons for these variations may have been geographic, since open-air gatherings were more possible in a southern climate. Moreover, the volatile people of the South liked to meet for discussion in the market-place, whereas the more pensive Northerners were less inclined to assemble in masses. In some southern cities, in Narbonne, for example, an assembly met once every month and transacted a considerable part of all public affairs. As a rule, however, popular assemblies were less important than in democratic Athens. Sometimes the citizens were restricted to expressing consent by acclamation or to signifying their refusal by the utterance of sharp cries. Consequently, the defects characteristic of a mass gathering, devoted to the deliberation of public affairs, were less apparent than in antiquity. Yet it is interesting to note that wherever the popular assembly, called "*parlamento*" in Italy, played a prominent part, its shortcomings were soon perceptible. A law passed in Florence, in 1495, when Savonarola attempted to revive its democratic institutions, declared, "it is also known that in no way can our liberty be so easily subverted and this new and good rule be overthrown as by means of the *parlamento*." Savonarola vigorously attacked the institution of the *parlamento* in his sermons.<sup>1</sup>) Conversely, executive power—vested in officials who at the outset were judicial magistrates, called "consuls" in Italy, "échevins" in France, and "Shöffen" in Germany—was extensive, and a considerable measure of the success of medieval municipal administration may be ascribed to this institution.

This early democracy, however, was superseded by aristocracy. Medieval society in the

<sup>1</sup>) Cfr. M. V. Clarke, *The Mediaeval City State*, London, 1926, pp. 144-5.

beginning was characterized by a fair amount of economic equality, though in time there occurred a differentiation in classes. The merchants became separated from the craftsmen and the increasing differences widened the breach between the two groups. The merchants had the advantage of early organization, for their guilds had been powerful even during the final period of feudal domination, when they were allowed to assume such public functions as administering the laws pertaining to the operation of their guilds or providing for public expenses. The power of the merchant guilds increased in proportion to the wealth of their individual members. Hence it was natural that members of the same families were elected time and again to the city councils; in a later stage co-optation, in the sense of appointment, supplanted the elections. No formal revision of the constitution was required to effect this change, and no protest was raised against the political ascendancy of the merchant patriciate, influential in such cities, for instance, as Nuremberg and Ulm.

During the second half of the thirteenth and throughout the fourteenth century, this patrician rule was challenged by the artisans and gave place to a new period of democratic rule. The patrician aristocracy, once vigorous, had by this time degenerated. It now consisted of a small group of families who had prevented the infusion of new blood, and by so doing had destroyed the "circulation of the élites," so indispensable to the continued vigor of any political class. Moreover, the patricians contemned the artisans and made no effort to conceal their scorn; they frequently sacrificed the common good to their private or group interests, and some of them aroused public anger by entanglement in scandalous affairs of every description. Nevertheless, it is not to be assumed—as so many historians, including Karl Lamprecht, are inclined to do—that the revolt of the middle class was due merely to the defects of patrician rule. Political equilibrium had been disturbed by the growth of the crafts, dozens of new guilds having arisen. Some of their members were more wealthy than the patricians; and in the aggregate the membership was powerful because of the strength of their organizations. The governed class was at this period in much the same position as was the Third Estate in the time of Sieyès, which led him to write a number of pamphlets, and caused him to raise demands "applauded to the echo throughout France." It realized its social and economic importance was far greater than its political influence, and against this condition the artisans' guilds rebelled.

Thus it is clear, the craftsmen would have challenged patrician rule even had it been above reproach. Administration of their own economic affairs was the first right sought and

won by the guilds. For this purpose they obtained public privileges, and from that time on the guilds ceased to be merely economic associations, having assumed, in addition, a political character. As a result of this training in the exercise of public duties, the guilds felt competent to take into their own hands the Government of the towns. The earliest triumphs were achieved in Italy in the second half of the thirteenth century; at the beginning of the fourteenth century the guildsmen were victorious in the Netherlands, and gradually most of the German towns likewise capitulated to guild rule.

The new constitution varied widely regarding particulars. In this regard we shall confine ourselves to a consideration of a common characteristic, interesting from the point of view of present-day problems: political power was based upon a representation of interests. The citizen influenced the town's political action not as an individual but as a member of a guild; hence he participated only indirectly in city government. It has been claimed this régime constituted "organic" democracy, since it entrusted political power to the natural units of economic life rather than to such artificial and inorganic bodies as modern political parties. It is further contended that since every guild leveled social differences within its ranks—therefore precluding a struggle between capital and labor—a similar organization would achieve the same result in our modern society.

However, economic interests during the Middle Ages were a disintegrating rather than the integrating force they are at the present time. All the defects of representation of interests, and these defects political sociology must repeatedly call to the attention of men unwilling to learn either from reflection or from observation of reality, are apparent in the guild constitutions of the thirteenth and fourteenth centuries. The guilds were faced with much the same problem that is a source of endless worry to Mussolini and his "corporate State" in Italy at the present time. The guilds permitted to participate in the city government had to be ascertained, representation of the individual crafts determined, and a certain numerical weight allotted each guild in the city council. No solution of this problem ever seemed natural and organic. As Professor Pirenne remarks: "We find the civic constitutions subject, during the fourteenth century, to perpetual fluctuation. They were continually revised; 'members' were added or suppressed; the classification of crafts was modified and still there was dissatisfaction."<sup>2</sup>)

The example of Ghent, the most powerful of the democratic cities of the Netherlands, is instructive in this regard. There the weavers and fullers, who had borne the brunt of the bat-

<sup>2</sup>) Henri Pirenne, *Belgian Democracy, Its Early Origin*, Manchester, 1915, pp. 175-6.

tle against the patriciate, constituted two of the three "members", i. e., combinations of guilds to which the city Government was entrusted. They had obtained this dominating influence because they were able to seize and defend it. There was no peace between the two guilds. In 1345 the weavers crushed the fullers and annulled their power; four years later the weavers were defeated by an alliance of the fullers and the lesser crafts. In 1359 the weavers again obtained the upper hand, and in the following year inflicted great losses upon their old enemies, the fullers, in the famous battle of the Friday Market. Nor were conditions satisfactory in the following decades. A lesson may be drawn from this experience: while the method of the quantitative yardstick, i. e., counting heads, adopted by modern democracies, to ascertain the extent of political power to be assigned certain groups, may not be ideal from every point of view, it nevertheless constitutes at least a simple formula which makes for the peaceful settlement of all claims to political power. The same holds true with regard to the second difficulty of a Government based upon the representation of interests: one interest is as good as another; there is no common denominator for them; the organized group interests have no direct relationship to an ideal binding on all. The guilds in Ghent quite naturally drew from this conclusion the refusal to submit to majority rule. Each guild formed a little world of its own. Account had to be taken of its susceptibilities in distributing public offices and care exercised not to disturb the balance of power. This condition is paralleled in those modern democracies where the illusion of Proportional Representation was allowed to undermine the political unity of the country and where it created a "pluralistic-party State." The validity of the analogy endures insofar as decisions on common affairs proved impossible in both cases. The parties under the conditions of pluralism preferred a compromise which settled nothing decisively, and the same is true of the guilds. The latter submitted every important matter to their members, and thereafter frequently refused to yield in the city council, whenever they were in the minority. As a last resort a decision was more than once sought in the streets, where guildsmen assembled under their banners, and engaged in bloody battles.

F. A. HERMENS, Ph.D.

Cath. University of America

(To be concluded)

As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

PIUS XI

## Crime and Religion

In an abstract fashion we are deeply convinced that there is no more potent aid to a decent life and no more efficacious preventive of crime than religion, but when we see so many Catholics fall afoul of the law and committed to prison, uneasy misgivings arise in us and mild doubts assail us. There is something here which requires clarification for facts cannot contradict principles. The volume on *Crime and Religion* by the Franciscan Friar, Leo Kalmer, O.F.M.,<sup>1)</sup> long chaplain at the Illinois State Penitentiary, in Joliet, brings light into the situation and dispels our lingering doubts. It proves very convincingly that practical religion does stay the criminal hand and as a consequence keeps people out of prison and it shows at the same time that the impression that religious people furnish a disproportionate percentage of our prison population is baseless. Let us state from the outset that the joint authors are thoroughly competent to deal with the problem by reason of their long experience as prison chaplains and that moreover they support their findings by unimpeachable documentary evidence. The volume accordingly may be regarded as an authentic and authoritative presentation of the case.

It goes without saying that we are face to face with a vital problem of far-reaching importance because if that first vague impression were true, it would prove the futility of religious education and by the same token leave society in a state of utter hopelessness since external law enforcement has proved itself unavailing. The authors, therefore, by going to the bottom of the matter, have rendered an exceedingly valuable service to society and saved the honor of religion as the sustaining power of morality and the outstanding factor in creating a law-abiding citizenry.

The right understanding of the situation hinges on certain distinctions which have to be made. The first fact to be considered is that for various reasons many prisoners claim religious affiliation though their connection with a religious body, if existent at all, has been but of the loosest and most superficial kind. They have had no real religious training and from an early age evaded all religious influences. Patently their religion in that case is nothing but an external label and has had no chance seriously to enter into their outlook on life and to shape their conduct. Hence, it appears that statistics concerning the religious affiliations of prisoners are unreliable and must be subjected to a severe scrutiny. From this emerges the conclusion which the authors rightly stress, "that the convicts who fill our prisons are quite

<sup>1)</sup> In collaboration with Eligius Weir, O.F.M. Edited by James Meyer, O.F.M., Chicago, Ill. Franciscan Herald Press.

exclusively people who have neglected religion or have not had the chance to practice it." It is thus essential to bear in mind that the figures relating to the religious affiliations of prisoners are untrustworthy and cannot be taken at their face value.

Religion to become a real force in our life must be practical religion. Hence, even if there is actual membership in some church, there still may be a lack of the genuine religious spirit. Facts fully warrant the assertion that if the criminal has been externally connected with a church, religion nevertheless has never been vital and practical in his life.

Besides, the authors point out that there are many social factors which neutralize the wholesome effect of religion. The home environment is very influential in this respect; an evil home atmosphere is most destructive. Unfavorable economic conditions also are contributory causes to criminality. Now it happens that the economic conditions of Catholics frequently are unsatisfactory, which to a considerable extent accounts for their poor showing with regard to criminal records. We see that the survey of the authors branches out into many fields and takes on the character of a general study of crime, its causes and its prevention.

A point which those who extol education as the cure-all of all evils might take to heart and gravely ponder is this that "indeed, there is a striking tendency apparent, with regard to certain types of crime, for the proportion of the prisoners to increase in proportion to their educational advancement." In fact, purely intellectual education often proves merely an aid to criminal activity and serves only to open up new and larger fields of nefarious endeavor.

Thus the book proves a powerful defense of religion both as a preventive of crime and a means of rehabilitation. The war against crime will remain ineffective unless it enlists religion as its chief ally. This conclusion is not a mere speculative deduction but the outcome of the vast experiential data which the authors have gathered. The great merits of the work entitle it to the widest dissemination.

C. BRUEHL, Ph.D

### **Indulgence—a Cause of Discontent and Poverty**

The discontent and unrest prevalent in our country at present is attributed all too exclusively to economic causes, principally maldistribution of wealth. It is spoken of frequently not as a chief cause of poverty, destitution and crime merely, but as if it were the sole cause of those conditions. Unwittingly perhaps even Catholics neglect to take into account the influence on the economic circumstances of individuals and families exerted by the moral

and intellectual confusion which has prevailed for more than a century, and which has by now seriously affected morals and the moral stamina in men until their views, tastes and appetites are, if not abnormal, at least vitiated to a degree detrimental also to their economic welfare.

The doctrines of Smith and Say did make of our country an arena where a fierce struggle was waged for the past hundred years by those engaged in the economic fray. The physically and economically weak were all too often crushed and trod under foot with ruthless disregard for human rights, justice, and charity. But it is equally true that a large number of men and women were impoverished because they had disregarded the precepts of the moral law and common sense even. We have not in mind the dissolute merely, but before all those guilty of transgressing the rules of sane conduct of life, the precepts of frugality and providence. Many a man and woman complaining of the "greedy rich" yields readily enough to the allurements of those supplying "luxuries" for the masses! The financial backers of installment buying have battered on the folly of consumers lacking in prudence.

"Indulgence makes us vulgar," declared one of the great minds of the 19th century, Goethe. Not curbed by either moral considerations or the mandates of public authority, capital to this day strives to increase the wants of men and hence stimulates their inclination to indulge in habits not conducive to the welfare of the individual or the mass, all for the sake of profit. Mass consumption of intoxicants, to mention one case in point, became the curse it is, because the enterprisers, aided by science and technology, interpreted *laissez faire* to mean: make the best of the opportunity for gain by stimulating consumption in the interest of mass production. Capitalism were not what it is today, had it considered the welfare of the consumer, as the guilds were constrained to do by the established rule of moral conduct and public authority. But in spite of the lessons the Great Depression should have conveyed to men, to increase the wants of the masses remains an aspect of capitalistic policy to which capitalists and enterprisers are devoting special attention at the present time. By selling consumers wares of all kind on the installment plan, by granting the opportunity of 'deferred payments,' and creating the impression that superfluities are needs, homely but essential virtues are being destroyed, while concupiscence is nourished in a manner so seductive that few resist the urge to indulge.

Discontent and social unrest, poverty and crime even, are frequently the result, not of low wages and other unfavorable conditions of employment, but of inordinate desires and perverted tastes. Leo XIII declares in the Ency-

clical on Christian Democracy: "Take from men the disposition which Christian judgment inculcates and cultivates; take away providence, self-control, thrift, perseverance, and other fine natural qualities, and all efforts to make men prosperous, no matter how seriously one may labor, will prove ineffectual."

By fostering inclinations opposed to the virtues mentioned by Leo XIII, capitalism, acting on purely selfish motives, is digging its own grave.

F. P. K.

### Eugenics in the Service of Racialism

Proceeding hand in hand, nationalism, racialism and eugenics are creating problems the solution of which may engage men and nations for a long time to come. Nor may the solution prove a simple one.

The race idolatry of which Cardinal Pacelli spoke at Lisieux, when addressing the vast multitude present for the consecration of the Basilica of St. Theresa, must inevitably lead to the adoption of eugenic measures intended to promote the particular race of men imbued with the idea of their superiority. It is, moreover, hardly possible that racialism will remain long a German prerogative. While the English do not as yet proclaim their race consciousness loudly, they are none the less firm in the belief that they are a superior race.

England is "the birthplace of eugenics (if we overlook the premature theorizing of Greece)," Raymond B. Cattell, Leonard Darwin Research Fellow, psychologist to the Leicester Education Authority, declares in his book on "The Fight For Our National Intelligence," recently published. Continuing, he adds:

"Its population has long harbored a deep sense of the significance of race and breeding which has, for example, without the help of explicit legislation, prevented in our colonies and protectorates that facile miscegenation with native races which mold the colonization efforts of Spain, Italy, France and Portugal."<sup>1</sup>

The author of these statements is of the opinion that miscegenation had "frequently struck back at the motherland itself, to the extent that in Portugal, for instance, the bulk of the population is decidedly negroid." He quotes Professor Haldane, who recently pointed out that "the lack of this same sense of the importance of hereditary type may end by causing Italy to be peopled in the future largely by Abyssinian half-castes." The further opinion expressed by Dr. Cattell, that England had had "the good fortune to start with a population selected in the earlier days of the country's history by the trial of intelligence, resource and determination required to reach this island over stormy seas," is not far removed from the con-

tentions of the defenders of the Nordic theory. In fact, he believes "there can be little doubt that as a result of such selective processes," England began its career with "one of the finest racial stocks found anywhere in the world." History is said by him to confirm that England "has contributed more to social and scientific invention than has any other population of the same size." Therefore, "despite the recent deterioration and change in racial constitution, it is probable that we [the English people] are entering the approaching struggle for high-grade population (and all that that implies) with as rich an initial endowment as any other nation can boast."<sup>2</sup>)

The chapter of the book, from which these statements are quoted, is devoted to discussing "The Way Out." The way out suggested by Dr. Cattell is, of course, obvious. "Only by improving man himself can man's world improve." A man will be improved, "when the eugenic movement becomes part of the texture of our national life." Towards the end of the volume its author establishes a utopia:

"Since to most people one living example is more convincing than a thousand descriptions, a bold experiment in the form of a practical eugenic community—especially through the example of one of our cities adopting eugenic measures, proving by its prosperity and the brilliance of its sons, the fundamental soundness of its policies—might be the surest means of turning the scale against that national decline which now has the probability of balance on its side."<sup>3</sup>)

Let no man think that ideas of this nature must miscarry.

F. P. K.

### Warder's Review

#### Regarding the Term 'Estate'

Translators of *Quadragesimo anno* are sedulously avoiding the use of the term 'estate' for *ordines* even in those cases where clarity would seem to demand a word other than 'group' should be used for the Latin word of the original. On the other hand, J. Kahane, B.Sc. (Econ.), the translator of Ludwig von Mises' "Socialism, An Economic and Sociological Analysis," does not hesitate to give to a certain paragraph of the chapter on "The Clash of Class Interests in the Class War" the title *Estates and Classes*. Estates, in this case, is used for the German word 'Stand', and it is 'Stand', the 'Ständeprinzip', the 'Ständeordnung', the 'Ständestaat' even, we believe, Pius XI. had in mind when setting down his views on the reorganization of society in the Encyclical referred to.

It is interesting to note in this connection that von Mises charges the Socialists with confusing "the notions of Estate ('Stand') and Class." In explanation the author of "Die Ge-

<sup>2</sup>) Loc. cit., p. 142.

<sup>3</sup>) Loc. cit., p. 163.

<sup>1</sup>) Loc. cit., London, 1937, p. 141.

meinwirtschaft," under which title the book quoted from is known in German, writes:

"Estates were legal institutions, not economically determined facts. Every man was born into an estate and generally remained in it until he died. All through life one possessed estate-membership, the quality of being a member of a certain estate."<sup>1)</sup>

It is not necessary to continue the reasoning of Professor von Mises. It suffices for our present purpose, to point out the use of the word 'estate' by the translator of his book. Nor is it at all unusual to speak of both the social and political status of certain groups in a nation as an 'estate.' The very first meaning of the word is "a fixed or established condition; a special form of existence; state."<sup>2)</sup>

### Is 'Wehrwirtschaft' our Destiny?

A book review of thirteen lines, published in the *Economist*, for July 10th, is a startling commentary on the complete failure of Woodrow Wilson's war policy, that our participation in the great armed struggle of European nations would put an end to war. After our entry into the catastrophic contest it was to be a "war to end war"!

And now a woman, Miss P. M. Rae-Hodge, has written what a reviewer calls a plea "for the proper planning of our warlike economy."<sup>3)</sup> National defense is a new science, we are told, embracing a range of special economic problems, and effective organization for war must include the co-ordinated adjustment of taxation, debt, money, prices, exchange rates, commerce, production and supplies.

"It is a sad state to which she calls us," the *Economist's* reviewer remarks with a degree of resignation inevitable in the face of existing conditions. It may be, he thinks, "that *Wehrwirtschaft* is our destiny, but probably the canons of what Mr. Einzig in his introduction to the book calls orthodox economics will not be so inapplicable to our preparations as this book suggests. In any case, it is comforting to be told that economists do not favor war-making, even though Miss Rae and Mr. Einzig regard their fastidiousness as dangerous."<sup>4)</sup>

Of course, the economists do not favor war-making; but the conviction of the ancient world that all wars are engendered by the lust of gold—in the world of today this means raw material, capital goods, opportunities for investments of a usurious nature, markets, exploitation of weaker nations—is all too true. Nor have the economists done anything to still this craving of men and nations for wealth and power. On the contrary, they have for centuries stimulated both one and the other of these appe-

tites. They are incapable of checking the economic aspirations of financiers and statesmen, however dangerous to international peace. Stabilization of the currencies is a prerequisite for better international understanding and peace even. Economists may write about the desirability and necessity of attaining this end, but they can not force their opinion on the men who are making history at the present time.

### The "Firm Hand" Once and Now

Prior to the recent coronation ceremonies at London the British Government took "a firm hand," *Current History* reports, "to rule out profiteering during the Coronation season." According to the account public authority did not, however, extend its effort beyond setting up a "Coronation Bureau," intended to serve "as a clearing house for information." Its chief purpose seems to have been to inform the visitor "where he might obtain hotel arrangements within his price range." There was evidently no attempt made to regulate prices, a procedure well within the province of public authority and extremely necessary on an occasion such as that London witnessed a few months ago.

Our ancestors never hesitated to vary public policy in accordance with the dictates of common sense and the exigency at hand. We have before us as we write a copy of the original *Policey und Tax-Ordnung*, published at Frankfurt in 1711 on the occasion of the coronation of Joseph I. with the ancient insignia of the Holy Roman Empire in the Free City on the Main. It contains twenty articles regarding the conduct of both citizens and visitors during what must have been a trying time in the small walled commune. While some of the paragraphs of this mandate, ordained by the Arch-Marshall of the Empire, the King of Polen and Elector of Saxony, on October 6th, dealt with sanitation, the exclusion of beggars and prostitutes from the city, and a number of other subjects of a similar nature, the majority were meant to regulate the demeanor of hosts towards their guests and determine the prices they were permitted to charge for various services, whether for accommodation in inns or private homes or meals. Nor were the fees for harboring servants or the stabling of horses overlooked. But the author of the ordinance did not rest content even with these provisions. Five of the mandates consist of instructions regarding the sale of food, oats, hay and straw, and wood in the market or by dealers. The injunction against forestalling precedes all other prohibitions directed at profiteering.

After the advent of economic Liberalism, public authority disclaimed the right to direct or curb the action and price policy of enterprisers, merchants, hotel keepers, etc. Hands off! the doctrinaires of the School ordained. At pres-

<sup>1)</sup> Loc. cit., London, 1936, p. 332.

<sup>2)</sup> Conf. the Century Dictionary and Cyclopedia, vol. 3, p. 2009, N. Y., 1897.

<sup>3)</sup> The L. S. D. of National Defense.

<sup>4)</sup> Loc. cit., No. 4898, p. 82.

ent, the nations comprising the constellation known as the "civilized world" tend to the opposite extreme: state-planned economy. Our forefathers, on the other hand, had the good common sense to adapt public policy to the requirements of any given situation. They acted without fear of *laissez faire* or state socialism. The philosophical perversions of the 18th century had not yet vitiated political and economic thought.

### The Problem of Receding Population

An important phase of declining population was presented to the Institute of Actuaries, London, sometime towards the end of January by Mr. F. J. C. Honey. Based on his estimates that in 1971 the population for Great Britain would number less than thirty-nine millions, he suggested that, owing to changing age distribution, the total funds of life insurance companies in that country may soon be reaching their peak, and that the growing proportion of elderly people in the population, will lead to a steady increase in claims. On the other hand, the thinning ranks of young men will produce a steadily failing volume of new business.

"Changes of this sort," remarks the *Economist*, in reporting what is called "the interesting paper read by Mr. F. J. C. Honey," "are much more imminent than the fall in the total number of population, which is still a generation ahead."

While calculations and predictions of this nature are arousing both concern and interest in this problem of receding population, a phenomenon common to most peoples of the Occident, governments, scientists, sociologists, etc., stand helplessly by, unable to check even the rapid decline of births. And although the people of Europe and America know that decline of population was one of the reasons of Rome's downfall, they seem incapable of an heroic effort to observe the laws of nature. Even the "rising tide of color" does not incite them to self-preservation.

### Lenin's Smuggling Tactics

While in exile, Lenin always took great pains to discover ways and means of smuggling communistic literature into Russia. Having accepted the task, while living at Geneva in 1908, to produce *The Proletarian*, ere then printed in Finland, he wrote to Gorky and his wife, on the island of Capri, and requested them:

"(1) To find without fail the secretary of the union of steamship employees and workers (there must be such a union!) on the boats maintaining communication with Russia.

"(2) To learn from him *where* the boats go from and *to*: *how often*. In order that he may arrange without fail for us *transport* weekly. How much will this cost? He must find a *reliable* man for us (is there such a thing as a reliable Italian?). Will he need an address in Russia (say at Odessa) to deliver the papers at, or could they *temporarily* keep a small quantity at some

Italian innkeeper's in Odessa? This is *extremely important* for us."

Should it be impossible for Maria Feodorovna Andreeva, Gorky's wife, Lenin wrote, to arrange this, "to hunt around, seek out, explain, check up, and so on, then let her without fail bring us into direct contact with the secretary and we will settle it with him by letter." He warns the couple that it was necessary "to hurry with this business," for he hoped to issue *The Proletarian* at Geneva within two or three weeks, "and it must be despatched immediately."<sup>1</sup>)

All of Lenin's letters and communications written in exile reveal his strong conviction regarding the importance of smuggling Red literature into Russia, or to produce it on "underground presses" in that country, and to circulate communistic reading matter freely among the workers. Verily, the Leftists are wiser than the people occupying the right side and center of the world stage! We have reason to believe that the method for the dissemination of communistic information adopted by Lenin is still serving the purposes of Bolshevistic propaganda.

### Contemporary Opinion

The distinctive feature of Christianity is that it is a religion of love. As a doctrine the obligation to love is attractive; but it is love in action which might enable us Japanese to sacrifice all our Oriental background for this pearl of great price. If I would win my brothers and sisters in Japan to Jesus, I must show them that Christianity is actually solving in Western nations the acute problems of modern society. They are watching the accomplishment of Christianity in what they consider its own habitat, the Western nations. The result of their observations will influence their decision as to whether they, too, will accept it.

TOYOHICO KAGAWA  
in *Brotherhood Economics*

Evidence that the masses in the lower income brackets are carrying more than their share of the tax burden is found in the tax reports. In that Government, Federal and State, is deriving the larger part of its income from various sales taxes, or *indirect taxes*, and a lesser amount from *direct taxes*, the answer as to who really pays taxes will be found in the following figures:

According to the estimates for 1937, made by the Tax Policy League, the Federal Government will receive 51.4 percent of income from *direct taxes* and 48.4 percent from *indirect taxes* derived from customs duties, liquor, payroll, to-

<sup>1</sup>) From a new series of Lenin's Letters, transl. for the 'Labour Monthly,' London, July, p. 445.

bacco, gasoline, and miscellaneous taxes. The various States will obtain their principal revenues from income, estate, property and motor vehicle taxes amounting to 25.9 percent of the total, and from *indirect taxes* such as property, sales, gasoline, motor vehicle, liquor, tobacco and miscellaneous taxes, they will receive 74 percent of the total.

The League points out that, "Although the States are by far the worst offenders with respect to *indirect taxation*, it appears that both the Federal and local Governments rely to a greater extent on consumption burdening levies than is justifiable. This is particularly true if we keep in mind that the real burden of the tariff is concealed in the resulting high prices of tariff-protected goods."

*Dynamic America*<sup>1)</sup>

Stalin has hitched his wagon to a tractor and all his unhappy people devoutly believe that they will find Salvation in the machine. It is the curse of Russia that it adopts the notions of the West just when those notions have proved their futility. The civilization of China or even Japan is concealed from them and for the last half-century they have been trying to assimilate, first the crude ideas of Herbert Spencer, then the dismal Karl Marx. In the West we are weary of J. S. Mill, Herbert Spencer and the grim materialism of the Victorians. We have discovered that it does not work and even the hidebound Church of Science has had to cut adrift. The machines which are the Soviet ideal are already working badly: those responsible for them have regularly to be sent to look for the ideal machine in the ideal world of death. Possibly the time may come when Russia, weary of these massacres, will proscribe machinery as it was proscribed in Samuel Butler's Utopia and death will be the penalty for producing any of the labor-saving devices which have today enslaved mankind. Has the Soviet yet produced anything that will endure? Machines, particularly when they are made by Russian labor, perish like the flowers of the field and their memory is lost.

*Saturday Review*<sup>2)</sup>

London

In relating to the State the function of harmonizing the economic interests of the individual and the group, it has been assumed hitherto that one may rest assured as to the favorable conclusion of the specific acts of authoritarian interference which economic analysis may suggest. Unfortunately, this assumption is only valid as a means of simplifying an analysis. Various considerations suggest that the cures, as attempted, may be worse than the afflictions.

While there is no decisive reason to doubt that, in civilized countries, official probity is not at a discount (compared with business morality), the bureaucracy, although in demand of extensive resources and possessing much relevant data, cannot be suspected of being endowed with more acute prescience or with a more realistic imagination than private undertakers; that State action at the instance of the bureaucracy has often been fundamentally at fault and a drag on the forces which impel progress and change is only too evident. Furthermore, while the acumen, energy and loyalty of leading civil servants is often considerable, officialdom, taken collectively, though certainly more punctilious, is a less efficient executive organ than the managerial side of private business. This conclusion is amply established by referring to the endless line of authority in civil services, resulting in an ingrained custom to pursue matters at a leisurely pace; by referring also to the universal practice of nepotism by governing politicians and senior permanent officials alike; and, finally, to the obsolete method of remuneration, which, being inelastic both upward and downward, places a generous premium on dullards, and, as automatically, a restraint on individuals of excellence lacking in political, marital or hereditary standing, or, ill-gifted with the more endearing type of social propensities.

F. J. VAN BILJON

*The South African Journal of Economics*<sup>1)</sup>

Kenneth Collins, executive vice-president of Gimbel Brothers, is reported to have told members of the New York chapter of the National Institute of Credit that "retail business is now ready to accept the responsibility of distributing to the public the products of an incredibly efficient manufacturing system."

There are many faults in this statement. In the first place, our manufacturing system is not efficient. It does not produce all it can, it produces a lot of shoddy goods and adulterated foods, and it does not give every one employment at high wages as a really efficient system would. To an even greater degree our distribution system is utterly unable to fulfill the responsibility of distributing a maximum amount of food and goods to the people. It operates on a scarcity basis. It deceives the public as to quality. It duplicates functions and increases expenses. It oversells.

Mr. Collins admits that "the average retail store prospers in direct ratio to its ability to sell women what they don't need." It must resort to installment selling on a constantly increasing scale. It is stated that installment credit is 50% larger than in 1929 even with a smaller output. No distribution system that

<sup>1)</sup> Loc. cit., July, p. 4.

<sup>2)</sup> From a leader, "In Darkest Russia."

<sup>1)</sup> Doctrinal Aspects of State Interference. Loc. cit., March, 1937, p. 62.

operates on scarcity, deception, extravagance, over-selling and credit can ever do the job which a system of distribution should.

*Consumers' Co-operation*<sup>1)</sup>

On July 22 the United States Senate, by a vote of 70 to 20, killed Mr. Roosevelt's scheme to pack the Supreme Court.

We echo the heartfelt words which the veteran Senator Johnson uttered on this occasion, "Glory be to God."

The senators who by their steadfast opposition foiled this bold attempt to prostitute the judiciary of the United States to partisan politics deserve well of their country. The cajoleries and scoldings of Mr. Roosevelt could not overcome their resolution to follow conscience. The threats of Mr. Roosevelt's strong-arm man, Mr. Farley, could not intimidate them into abandoning principle.

It is to be hoped that Mr. Roosevelt will now realize that he is neither a dictator nor a Messiah, and that he will settle down into being a constitutional president.

We sincerely sympathize with his desire to improve social and economic conditions in America. As long as he is content to work for these ends by constitutional methods, we shall support him. But no reform, however good and needed, can justify in our eyes unconstitutional short cuts and undemocratic abuse of the executive powers.

*The Catholic Virginian*<sup>2)</sup>

The reasons why not only governments and statesmen, but also economists, industrialists, and business men have been so slow to locate the main cause of the world's present-day economic chaos as an essential defect in the world's monetary mechanism and policy are not far to seek.

The erroneous notion that money is a commodity of intrinsic value still prevails from the time when it was such, and this error is fostered by the suggestion that money is inseparable from gold.

The erroneous notion that banks do not create money, but only safeguard the deposits of their clients, likewise still prevails.

God grant that statesmen may come to realize these facts, and that, having by an accurate diagnosis located the seat of a world-wide social and economic malady in a defective money system, they may have the wisdom and the courage to apply the right remedy before another and more terrible world war wholly wrecks the tottering fabric of modern civilization.

FR. P. COFFEY, Ph.D.  
Maynooth

It is generally admitted at the present day that our educational system tends too much to develop the brain at the expense of the hands—that children are given neither time nor help to practise the handcraft for which their forefathers were famed: witness the beautiful furniture, fabrics, leather-work, etc., of the days of handwork. Young people who pass straight from school to factory not only fail to develop capacity which finds expression through the hand, but their hands actually lose a certain natural activity, becoming heavy of touch and unfit to interpret the creative instincts latent in one form or another in the majority of children.

The old-time training in craftsmanship was able, Mr. Arthur Bryant says, "to make use of the imitative instinct which is so strong in children and which it is so difficult to harness to a class-room system of education . . ." Parents who encourage their children to use hands and brains in intelligent partnership contribute definitely to their future happiness. For those children will grow up into men and women who can always find something to do and interest in doing it.

MARIE LOUISE DE MEEUS and  
MARGARET BLUNDELL  
in *Happy Families*<sup>1)</sup>

The Corporation State is not necessarily totalitarian, though it is much more embracing than the Liberalist State, to which we are accustomed. Hence it is in danger of succumbing to totalitarianism, and the Pope was careful to note that in the same Encyclical in which he gave approval to the Corporation State.

In its essentials the Corporation State is a modern way of organizing democracy on Christian lines, whilst making the fullest use of such progress as modern science has achieved. It is representational, not on antiquated geographical divisions, nor on the unreal divisions of the political parties in the Liberalist State, but on a corporation basis. Everybody who is not a sheer drone becomes a member of one of the corporations, or chartered guilds, and is represented in a new kind of Parliament by a member chosen by his guild or corporation. It has the merit of reality, and is attracting a lot of attention from Catholic social students on the Continent.

*Catholic Times*  
London

While Liberalism has sacrificed Society to the individual, Communism sacrifices the individual to Society. For Society alone is autonomous, a collectivity, because infallibility and omnipotence is attributed to the instinct of the masses.

ALOIS DEMPFF<sup>2)</sup>

<sup>1)</sup> Loc. cit., July, p. 98.

<sup>2)</sup> Richmond, August, p. 6.

<sup>1)</sup> London, 1936, pp. 53-54.

<sup>2)</sup> Transl. from "Christl. Staatsphilosophie in Spanien," recently publ. by Anton Pustet, Salzburg.

## SOCIAL REVIEW

### CATHOLIC SOCIAL ACTION

The extraordinary variety of work performed by Brothers of the Society of St. Vincent de Paul throughout the world was discussed at an international S.V.P. Congress conducted in Paris in May. The Society has, for instance, established working-class housing estates in Paris, Carcassonne, Tours, Valenciennes, in Belgium and Holland, in India and Mauritius Island, in Chile and Paraguay.

Popular libraries are run by the S.V.P. Society at The Hague and in Amsterdam, and last year issued 765,000 books. The Paris conferences of the Society provide 100 offices where advice on legal questions is given free to the poor. This work is also actively pursued by the Turin S.V.P., which handled more than 10,000 cases in one year.

M. de Vaux, President General of the Society, stated that there are 14,000 conferences and 210,000 members.

A new attempt to establish contact between non-Catholic circles and Catholic intellectuals in Japan has been made with the setting up of a cultural center in the quarters of the Catholic Enquiry Office at Tokyo. Fortnightly meetings are held at which lectures are given by learned Japanese Catholics on problems of the day insofar as they are connected with Catholic life and thought. There is also a short report on the intellectual life of the West.

There are, besides, meetings for special groups which take up questions of social welfare, pedagogy, Christian art, Bible studies, and so on. After each meeting, the guests are entertained with music, and refreshments are served. A Question Box is conducted after the conferences. The well-stocked library of the reading room is open to all. The average attendance at each meeting has been about 50 persons, mostly non-Catholics.

The Third Summer Course in Tropical Diseases for Catholic Missionaries was conducted in University College, Dublin, for two weeks in July. The course, which is the only one of its kind in England or Ireland, has been most successful from the beginning. The Second Year Course is devoted to the diseases prevalent in the tropics. The hospital course includes demonstrations of eye diseases, of the more simple methods of treating dental pain and of vaccination.

The course has been organized by the Medical Faculty of the College in conjunction with the Pontifical Work of the Propagation of the Faith. Lectures and demonstrations are given by a panel of distinguished physicians and surgeons, many of whom have had first-hand knowledge of diseases and climatic conditions in the Tropics and the Far East.

The First Year Course is largely concerned with the fundamentals of structure and functions of the body and the recognition and changes brought about by disease.

A plan to send boys to the Christian Brothers' Farm School at Tardeen, Western Australia, and girls to a convent in Perth, W. Australia, to learn domestic service, is being arranged by the Crusade of Rescue, of England.

Canon Craven, administrator, reported on the project at the annual meeting of the organization, held at London.

Canon Craven stated that last year he reported the Crusade's after-care provision for boys was complete. On leaving school the boys either passed to the Crusade's Working Boys' Hostel at Compton Street, London, to start work, or went to the Blaisdon School of Agriculture for agricultural work, or a craft, according to their bent. This year they hoped soon to be able to amplify this after-care provision by arranging for the admission of boys to the Christian Brothers' Farm School at Tardeen, Western Australia, and for the admission of girls to a convent in Perth, Western Australia, to be trained for domestic service.

Presiding at the meeting, Archbishop Hinsley said that it was a work of the utmost importance. He deeply appreciated the work of the staff, and of the Brothers and Sisters.

### ADULT EDUCATION

The Extension Department of St. Francis Xavier University, Antigonish, N. S., inaugurated less than seven years ago, has succeeded beyond expectation in carrying out the intention of establishing study clubs. During its first year 184 study clubs were founded, and during the second year the number had grown to 350. Today there are over a thousand study clubs in eastern Nova Scotia alone, and the movement has spread to other provinces of Canada and to Newfoundland. Today there are approximately 30,000 people in the movement, and the great success attending the efforts of the Department during the present year makes it certain that before long 100,000 people will be linked up in this movement.

During the past four years the Extension Department has sponsored a short course at St. F. X. for community leaders. While in attendance at the university these Extension students may obtain instruction in the following subjects: contemporary social movements; labor problems; agriculture; history and principles of co-operation; co-operative business practices; elementary economics; business English; elementary bookkeeping; and community recreational program. This year's gathering provided the largest extension enrollment in the history of the Department, and there were large representations from outside the province of Nova Scotia.

### SOIL BUTCHERY

The evils of an economic system devoted principally to promoting the interests of capital are making themselves felt in all parts of the world. The Acting Premier of Victoria (Mr. Old) recently announced that the Ministry had decided to form a State erosion committee. The committee is to comprise senior officers of the departments concerned, said Mr. Old, and, in addition to investigating erosion problems, the committee would co-operate with the Federal authorities in a national endeavor to deal effectively with the menace.

The gravity of the position in regard to soil erosion is, says the *Australasian*, not generally realized and is annually becoming more serious. It is worst in the hill country, in districts of heavy rainfall, that have been denuded of timber. Before timber-getters and settlers

entered these areas the dense forest acted as a protection to the soil, but with its removal millions of tons of finest soil particles and organic matter are carried annually to the ocean by the rivers of Australia, and are a monument to careless soil management. This waste may be witnessed in many localities. The great problem, the paper points out, "is the control of the rain that falls upon the land." The presence of growing plants retards the movement of surface water and holds back the soil particles.

#### SPECULATION IN LAND

On May 27, 1937, Congress passed Senate bill 2172, introduced by Senators Bone and Schwollenbach, entitled "An act to prevent speculation in lands in the Columbia Basin prospectively irrigable by reason of the construction of the Grand Coulee Dam project and to aid actual settlers in securing such lands at the fair appraised value thereof as arid land, and for other purposes" (Public, No. 117, 75th Cong., ch. 269, 1st sess.).

This legislation is designed to grant bona-fide settlers an opportunity to acquire a piece of land sufficient to support a family, and at a price which reflects raw desert land value and not a value based on the prospect of the construction of irrigation works; and to break up large land holdings by limiting water rights to 40 acres in any individual ownership. The balance of the land is to be classed as excess land holdings and after appraisal by a board set up on the project, an appraised valuation will be fixed on the land which represents the value at the time of appraisal, without the prospect of acquiring a water right through the Government's investment in irrigation works.

#### CENTRALIZATION OF POLITICAL POWER

Speaking at a National Press Lunch in Washington on July 1, Dr. Glenn Frank, former president of the University of Wisconsin, asserted that the right to vote in this country was in danger of becoming the same formality it is now in Germany. In reply to a question, he said that the voters might be controlled by a centralized government and influenced by the allocation of benefits at the proper time to continue an administration in power.

Dr. Frank denied that President Roosevelt is a dictator or that he had so characterized him. "I have never used the term dictator as applied to President Roosevelt," he said. "I am not responsible for bad headlines. I doubt, however, the wisdom of increasing centralization of power in the Federal Government.

"I do not agree with the contention that there is no present danger to democratic government, or with the argument of many people that the government rests with the people who can turn the rulers out every four years. It is simple to say that democracy is safe in the hands of the people."

#### NEGRO MORTALITY

The mortality rate for the particular district in St. Louis populated most thickly by colored persons is the highest in the city, according to "Social Studies of St. Louis," published by the Research Department of the Community Council. About 66 percent of the tuberculosis cases

and more than 48 percent of deaths of infants less than one year old in 1936 occurred in six districts containing only 31 percent of the population, it reports.

These districts, referred to as "trouble neighborhoods," stretch irregularly in a northwesterly direction from the central river-front, including most of the business, industrial and old residential parts of the city as well as more than half of the boarding and lodging houses. More than 83 per cent of the colored population resides there and the districts contain 62 per cent of that part of the population which cannot afford to pay more than \$20 a month for rent.

Thirty-six per cent of the city's births and 38 per cent of the deaths were in the "trouble neighborhoods," from which were reported 47 per cent of all public nuisances and 41 per cent of diphtheria cases. The districts are homes of 52 per cent of all relief families and the residences of 55 per cent of all children brought before Juvenile Court. The area has a large proportion of aliens and illiterates and widowed and divorced persons.

#### EQUALITY

In Maryland a teacher, a colored man by the name of William B. Gibbs, Jr., has brought suit to compel the Board of Education of Montgomery County to equalize his salary with that of the white teachers of the same rank, experience, etc.

The Board of Education immediately filed a demurrer to the petition, setting forth that it should not be required to answer Gibbs' complaint. But the Circuit Court overruled the demurrer, and required the defendants to answer.

#### THE COURTS AND CIVIL LIBERTY

The Ceylon Supreme Court delivered an important judgment relating to civil liberties when the judges ordered the release of an Englishman, M. A. Bracegirdle, arrested by the executive order of the Ceylon Governor and ordered by him to be expelled as an undesirable foreigner.

It was pleaded on behalf of the Governor that the Supreme Court has no jurisdiction to interfere in the Governor's executive acts. Chief Justice, Sir Sydney Abraham, rejected the plea. "The Crown takes its stand," wrote the Judge, "upon what it submits are the unquestionable absolute powers of the Governor, and it is our duty to say that these powers are limited."

#### CO-OPERATION

In pursuance of its policy of expanding co-operative trade in coal, Kooperativa Förbundet (Swedish Joint Co-operative Union and Wholesale) has decided to join with the Svea Shipping Company of Stockholm to purchase a majority of shares in the well-known coal importing company of Olaus Olsson, Stockholm. The question of coal supply has for a long time past been an important one for the co-operative societies, and K. F. recently instituted an inquiry in regard to sales of coal by the consumers' societies. From this, it was seen that 203 societies supplied 191,665 tons of coal and coke to their members in the year 1935, and that their

trade is increasing. K. F. has also received numerous requests to establish a Central Coal and Coke Importing Department. The Board has been empowered to take any measure necessary for a satisfactory solution of the matter.

In a statement on the decision to acquire control of the Olsson Company, however, Mr. Albin Johansson declares that this will only enable K. F. to meet the co-operative requirements of Stockholm and a part of central Sweden. For the rest of the country other arrangements must be made. Moreover, since coal prices are on the upgrade, and the Olsson Company itself is not entirely free from the power of the coal cartels, it will not be possible to effect any marked reduction in the price of co-operative coal.

Among the topics on the agenda of the Fifteenth International Co-operative Congress, held at Paris from September 6th to 9th, were co-operative financial policy, peace, the co-operative position in Germany, Spain, Russia and the United States, and the orientation of co-operative economic policy.

By arrangement with the Paris local authorities a demonstration took place at the tomb of Fourier, the French utopian socialist and originator of the Phalanxes, a number of which were founded in our country, where they did not, however, flourish long. In France there is a Fourier co-operative colony, visited by the participants in the International Congress.

There exist at the present time in Eastern Ontario 22 co-operative egg shipping associations. Volume of business for last business year 1,281,960 dozen consignments of eggs, or 42,732 cases for which the farmers were paid a total of \$257,646.84.

On this business an increased revenue of \$38,458 has accrued to the producers. The eggs are sold on grade and the average price prevailing on the Montreal market is the governing factor.

#### OCCUPATION AND HEALTH

The influence of the risks of occupation on health is well known, generally speaking, but not always recognized sufficiently in particular instances. One of the complaints advanced by the London busmen in explanation of their recent strike was that the conditions of their work made them abnormally liable to gastric troubles. The Court of Inquiry expressed no opinion on this; it was a matter, they thought, which required fuller investigation. There has now been published the report of a Committee of the Industrial Health Research Board, which goes far to prove the justice of the busmen's complaint.

Dr. A. Bradford Hill, the author of this report, finds, after comparing records of busmen and tramwaymen, that the bus drivers show an excess of gastric sickness of 12 to 14 per cent. over tram drivers, and bus conductors of 15 to 18 per cent. over tram conductors. These figures are for all ages; but the relative excess varies with age. In the case of the drivers it is found between 30 and 49, in that of the conductors between 20 and 39. About three-quarters of the bus drivers were between 30 and 50, and two-thirds of the conductors between 20 and 40.

#### NIGHT BAKING

The British Report on Night Baking, published in July, most surprisingly recommends, with but one dissentient, the continuance of this obnoxious practice. The only reason of substance that is given seems to be that the larger master bakers object to its abolition, and that it would hamper the big firms operating over wide areas in competition with the smaller firms. The Committee does indeed deny that the practice has been shown to be injurious to health, though its grave social disadvantages are admitted. "But night baking is already forbidden by law in a number of countries," a London review remarks, "and much stronger arguments than these seem to be required to justify its retention in Great Britain."

"The Committee does not even propose any means of enforcing the measures that it regards as desirable for 'reducing to a minimum the social disadvantages under which night baking labors.' It suggests higher rates for night work as a deterrent; but merely 'ventures to express the hope' that the master bakers and the operatives will set up some machinery whereby this and other reforms can be introduced by agreement. As if the operatives had not been trying to get such agreement for many years!"

#### CHILD LABOR LAWS

The 59th General Assembly of the State of Missouri, prior to adjournment, passed an act, signed by the Governor, prohibiting the sale or the offering for sale of any goods, wares or merchandise manufactured, produced, mined or quarried wholly or in part by "child labor." The act defines child labor as "the employment of children under 16 years of age in any manner or by any means whatsoever in, or connection with, the manufacture or production of the products of any mill, cannery, workshop, factory, or manufacturing establishment."

The law is not applicable to articles sold in the course of interstate commerce, or to agricultural or farm products, but applies to all articles produced, manufactured or mined outside the State when they "are offered for sale or sold in this State after the original sale in the course of interstate commerce." Violation of the law is held to be a misdemeanor, and offenders are punishable by a fine of not less than \$25 or more than \$500 for first offense.

#### LEGAL MINIMUM WAGE

Rhode Island's jewel industry has begun to operate under a State minimum wage law for men and women containing the provision that manufacturers pay workers at least 30 cents an hour. The law provides fines of \$50 to \$200 for discrimination against employees serving on minimum wage boards. The rule also calls for a similar fine or a 10-day jail sentence for each violation. Failure to keep adequate records carries the same penalty.

Homework is prohibited except in cases where workers are unable physically to get to places of work. The order was issued by the Director of Labor, under authority of the Rhode Island minimum wage law, enacted last year by the General Assembly.

## The Pfeil Family

### II.

For several years the family, consisting of father and mother, Charlie and Mary, lived happily in the two-room cabin on the brow of the hill overlooking the lake front, with a commanding view of the harbor of the river in those primitive days. From the small window in the living room the children were wont to look out in winter time and observe the snow storms as they raged over the frozen lake, while in spring and summer they watched the incoming ships, calling them by name, such as the "Buck-eye State," "Maumee," "Minnesota," etc., as soon as they recognized the various boats which their father had helped to build when working in the shipyard.

But a severe trial interrupted the happy life of the family in the cozy cottage on the hill top. In the summer of 1852 little Charlie, while playing "seesaw" with a number of children about a pile of logs in the shipyard, was hurt. A teetering log suddenly began to roll and caught the little fellow by his foot, crushing it completely. The piercing scream of the six-year old tot aroused the attention of the men working nearby in the shipyard, who came running to the rescue. After the men had lifted the beam from his foot, the head man, Mr. Master, took the unfortunate boy with the mangled limb into his arms and carried him to his home on the nearby hill. When the mother saw the bleeding, mutilated foot of her small son, who can describe the anguish and sorrow in her heart at the harrowing sight?

Without delay medical aid was summoned. After examining the mangled limb, the doctor decided to amputate the foot. The mother, however, protested. But when the surgeon disregarded her wish and began to spread a linen cloth on the table, laying the little tot with the crushed foot thereon in preparation for amputation, the desperate mother threatened to grasp the ax, used for chopping wood, and to defend, if need be, with this formidable weapon, her little son against anyone who should approach to amputate his foot. At last yielding to the stern attitude of an unrelenting mother, the surgeon abruptly left without performing the intended operation. With the application of home remedies the foot was saved and eventually healed, thanks to the tender care of an affectionate mother. Of course the foot was crippled, as there were only two toes left, and so Charles was forced to limp throughout his days. But despite this the boy grew to ripe manhood and did a full day's work to the end of his life, which occurred in his sixty-eighth year.

Charles Pfeil was born in Königheim, August 6, 1845, crossed the ocean with his parents as a child of two years, and attended the parochial school which the German Catholic immigrants

built in the rear of St. Mary's-on-the-Flats. He received First Communion in May, 1858, with eleven other boys from the hand of Father F. X. Obermueller. One of these twelve first communicants in later life joined the Freemasons and thus became the Judas of his class.

On May 26th, 1868, he was married to Louisa Hutterer at St. Mary's Church of the Assumption by Rev. S. Falk. Two daughters, Louisa and Maymie, were born to them; the former became Mrs. C. C. Hochwalt in after years, and the latter Mrs. Geo. Gundermann. Mr. and Mrs. Hochwalt have three children: Louisa, Josephine, and Carl, all of whom are married. Their first-born, Louisa, became Mrs. Ben Gundermann and has four children: Charles, Dorothy, Paul, and Robert. Carl Hochwalt married Florence Spitzig and is the father of three: Charles, Mary Louise, and Bernardine. Josephine is married to William Nilges and has a family of eight children: Edward, William, Richard, Joan, James, John (Jack), David, and Thomas.

Maymie Pfeil, who married Mr. George Gundermann, resides in Brooklyn. She is the mother of six children: George, Charles, Edward, Jeanette, Joseph, and Eugene. The first-born, George, joined the U. S. Navy and lost his life with a number of his comrades in the disaster which befell their patrol boat off the coast of Fire Island near Montauk Point, L. I., at the beginning of the World War.

Following the trade of a carpenter, Charles Pfeil eventually became an expert stair-builder; he plied this trade in the city of Cleveland until his death, October 23rd, 1912. His last words were "Jesus, Mary and Joseph," uttered as he felt that death, with icy grasp, was about to claim him, after a second unsuccessful operation for gallstones at St. Alexis' Hospital in Cleveland. Some weeks before he died, he made the men's retreat at Parma, under the direction of Father Theo. Van Rossum, S.J.

Mary Pfeil, the second child of Lawrence and Franciska, was born November 29th, 1847, six weeks after her parents' arrival in Cleveland. At that time the family was living in rented rooms on the east side of the Cuyahoga river near the point where Champlain St. (now absorbed by the Terminal development) approaches Canal Rd. From here the Pfeils moved to Ohio City, as the West Side of Cleveland was called in those early days, where they occupied a two-room cabin which Lawrence Pfeil built on Pearl St. Hill, near the shipyards at which he had found employment. As a little girl of only five springtides, Mary knew the names of all the side-wheelers her father had helped build, and recognized them from afar as they approached port after a long trip on the blue waters of Lake Erie, sometimes with a brass band aboard playing spirited music. In later years, when she was far advanced in

years, having passed the four-score mark, and her locks bleached with the snow of many winters, Mary Pfeil loved to recall the names of these vessels, the "Maumee," "Buckeye State," "Minnesota," etc., which conjured up before her mind pictures of those early lake steamers her father had helped to launch in pioneer days, when the present great city of Cleveland was just beginning to develop its shipping industry and mighty lake trade.

In the spring of 1853 Mary moved with her parents to a new and comfortable house, built by her father on Mulberry St., scarcely two blocks from the cottage on Pearl St. Hill. This new mansion was known as the "Mangold" house, so called after the party to whom it was sold about one year later. In 1854 her parents built another home, on Chatham St., known as the "Schneider" house.

In 1856 her parents purchased a small farm at the corner of Lorain and Henley Rds., and moved there in 1858. But their stay in the country was of short duration. The following year (1859) they moved back to a house they had previously built on Chatham St. in Cleveland, near the intersection of Penn St.

On the 1st of May, 1859, Mary received her First Communion at the hands of Father F. X. Obermueller. She attended the parochial school in the rear of St. Mary's Church on-the-Flats; this school had been turned over to the German speaking Catholics in 1853. The first Catholic school teacher was Mr. Hoerstmann, who had been engaged for the position by Rev. Jno. H. Luhr. The latter had been appointed by Bishop Rappe in 1853 to minister to the religious needs of the German-speaking Catholics in the city of Cleveland. The second teacher in charge of the parochial school was Mr. Zweidinger; he was later succeeded by Mr. Bauer, who in turn was followed by Mr. Sulzer. When the school was transferred to the new site of St. Mary's Church, corner Carroll and Jersey (now W. 30 St.), the boys were taught by the Brothers of Mary, from Dayton, O., and the girls by the Ursuline Sisters, whose motherhouse was in Cleveland.

Mary Pfeil was the oldest girl of seven children in the family and hence from early girlhood, because of the hardships of pioneer days, was compelled to work most strenuously. Often the entire household duties devolved upon her, especially in the absence of her mother. One day a remarkable event occurred in the family, a happening which deserves to be recorded and handed down to future generations.

It was in the summer of 1863. The family at that time lived at the southeast corner of Chatham and Penn Sts., Cleveland, and consisted of seven children, the youngest being a little tot in his second year. The mother, a strong, resolute woman, anxious to promote the material interests of the family in those days of

privation and poverty, was wont to assist her husband in cultivating a little farm in the country. During her absence, Mary, a girl of some 15 years, would manage the house and watch over the little ones. Before leaving the house in the morning to spend the day in agricultural work, mother gave Mary detailed instructions as to what she wanted the daughter to do during her absence on that particular day, viz., she was to iron the wash, skim the milk, which was set away in a row of pans in the cellar, and, in addition to a number of other chores, she was above all to watch over and take good care of the children.

After mother's departure, Mary, like a good and obedient girl, set about her work. The wash was the first order she fulfilled. When it was all ironed and sorted carefully, she began the second item of the day's program—skimming the milk. But lest the little ones perchance should stray away and wander into the street, she locked them up in the kitchen, and betook herself to the cellar. She entered by way of an outside door through which the morning sun poured brightly. With her back to the entrance she began to skim the cream from the milk in the pans before her. While busily engaged with this task she felt someone pull her dress behind her. Thinking it was Eve Meckes, the neighboring girl, she decided she wouldn't give her playmate the satisfaction of seeing her look around as if surprised, so she continued her work, expecting her friend to speak first. But no one spoke. "Oh," thought Mary, "she slipped out of the cellar and is waiting for me." "But," she reasoned, "had she passed out through the cellar door, I certainly should have noticed her shadow darkening the sunlight streaming in through the open passageway." Reflecting thus, Mary continued to skim the milk, when suddenly she again felt a distinct jerk on her dress from the rear. Looking around as quick as a flash, she saw—no one. Now a feeling of great alarm and fear came over her. Her first thought was of the children upstairs. Dropping her work she rushed out of the cellar, hastened through the yard to the kitchen, and on entering it, found, to her horror, that her baby brother, Aloysius, a mere toddler, had fallen headfirst into a tub of wash water left standing on the floor. Hurriedly she pulled him out, took him in her arms and shook him. "Oh!" she cried, "if he dies, they'll kill me!"—and she saw in her mind an enraged father and a furious mother coming home in the evening. Her first thought was to run away before her parents returned. But, thanks be to God and His Holy Angels, there was no need of so doing. For after her little brother had vomited a quantity of soap suds he gradually regained consciousness. A minute's delay on the part of Mary and the Guardian Angel would have spelled certain death.

A learned theologian, the Rev. Wm. Becker, S.J., upon hearing of the incident, explained, that the Guardian Angel of the little boy, when the latter had fallen into the tub of water, communicated with Mary's Guardian Angel. It was her own Angel Guardian who pulled her dress and filled her mind with the thought of rushing upstairs and looking after her baby brother, when he was in imminent peril of losing his life by drowning.

For my part, I consider the escape of the little one from death a *reward of the deep faith his mother had in the powerful protection of the Guardian Angel*, and of the practical devotion she cultivated to the good Angels Guardian. She never lost an opportunity to remind her children of their benign protection and recommended on innumerable occasions the welfare of body and soul of her offspring to the care of the Holy Angels.

At present writing, fully seventy-one years have elapsed since the marvelous occurrence. Mary is still among the living and has grown to be a venerable old lady of almost 87 winters. In spite of her ripe, far-advanced years she is well-preserved and in complete control of all her mental faculties, possessing especially a keen, reliable memory that enables her to recall most accurately events and happenings of many years ago with a clarity of detail as to time, person, and place. Her little brother, who as a baby was saved from drowning in that tub of soap water, is likewise yet in life, and at present is in charge of the spiritual welfare of a large institution for consumptives, known as St. Anthony's Hospital in Woodhaven, L. I., New York. He is no more a little toddler, but has developed into a strong stalwart figure, has been ordained a priest, and after a life of over fifty years in the Society of Jesus, is still promoting zealously the cause of his Master as an active, sturdy son of St. Ignatius, although he is now in his 73rd year.

Some time after the remarkable escape of her baby brother Mary lived out, at first on the West Side in Cleveland with the Masters family on Church St., and then on the East Side with Crehore's on Bond (now E. 6th St.) and Prospect Sts.

In her 21st year, she gave her hand in Christian wedlock to Charles J. Faulhaber, being married in St. Mary's Church by Father Falk, on the 26th day of May, 1868. Her only child was Frances, born January 20, 1870, who, when 18 years of age, dedicated her innocent life to God as a Sister in the Visitation Convent in Washington, Georgetown, D. C., where she entered on the 29th day of January, 1888.

With the approbation of the Papal Delegate, Most Rev. John Bonzano, and aided by His Excellency, Most Rev. Jos. Schrembs, D.D., Frances, then known at Mother M. Agnes, founded a new Visitation Convent according to the

original rule and constitution of the Order, on Parkside Boulevard in the city of Toledo, Ohio, in June, 1915.

Charles J. Faulhaber, the husband of Mary and father of Sister Mary Agnes, was born in Königheim, Baden, September 1st, 1843, and came as a mere child of four years with his parents to this country (1847). The family settled in Dover, Cuyahoga County, Ohio, adjoining Avon township, where the parents helped develop Holy Trinity congregation in pioneer days. After assisting his father in agricultural pursuits, he came in early manhood to Cleveland and followed the carpenter's trade, in which he gained great proficiency. With his brother George he conducted later a large church furniture business until his sixtieth year, when he withdrew from active work, and retired to private life. He died June 3rd, 1927, in his home on E. 90 St., well cared for to the end by his faithful consort. Having received Holy Viaticum on Thursday, he breathed forth his soul with a smile on his face the following day, the First Friday of the month of June, having attained the ripe old age of 83 years, 9 months and 3 days.

Equally edifying had been the life he led as a young man, adult citizen, loyal husband, and faithful member of God's church. He was a quiet, refined man, frugal in his habits, industrious, temperate in food and drink; he never used profane or unbecoming language, and was as model an all-round Christian gentleman as could be found anywhere in Cleveland in his time. He fulfilled his religious duties conscientiously, provided well for his family, and contributed to all worthy charities quietly and unostentatiously.

Charles Faulhaber was buried from St. Thomas' Church and laid to rest in St. Mary's cemetery on the West Side of Cleveland, June 6th, which was Pentecost Monday, 1927.

MONSIGNOR NICHOLAS PFEIL  
(Deceased)

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### Collectanea

The recessive tendency of the German language in the United States and the consequently inevitable decline of the German language press is not a phenomenon of a drastic kind. All discriminating observers agree that both the German tongue and German publications suffered gradual extinction, coincident with the demise of the men and women born in the "old country," or, in some instances of the members of the first American born generation who had continued to speak and read German.

Certain observations, recorded by Mr. William George Bruce, K.S.G., in "A Short History of Milwaukee" verify this opinion. Having stated that Milwaukee's "Germandom" had

reached its height in the seventies of the last century, Mr. Bruce adds:

"The process of assimilation, however, which was constant and steady, is well illustrated in the gradual decline of the German press and the ascendancy of the English-language press. The writer happened to be employed in those days on an English daily whose offices adjoined those of the leading German daily and was enabled to observe at close range the shifting of the reading public from one to the other. Whenever a black-bordered obituary notice of an old German settler appeared in the German newspaper the surviving members would subscribe for a daily printed in the English language."<sup>1</sup>)

Such are the facts known to the publishers of German language papers and magazines. But Mr. Bruce's further statement is equally true:

"The process of amalgamation and Americanization, or rather the shedding of foreign aspects and characteristics, continued steadily and relentlessly. And yet it may be said that many of the social attributes and virtues of an immigrant race, as well as some of its customs and habits, have been transmitted to and will remain permanently with the native-born."<sup>2</sup>)

Consistent and conscientious cultivation of the virtues of our forefathers, of their sterling qualities of character, is greatly to be wished for.

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The following statement is from the introduction to "The History of the German Friendly Society of Charleston, South Carolina, 1766-1916," contributed to the volume by Professor J. H. Easterby, College of Charleston:

"The German element in Charleston has been little written about, and consequently the nature of their contribution to its life is little understood. This is unfortunate, for next to the English the German people have unquestionably had the greatest influence in determining the character of the city. Since the second quarter of the eighteenth century they have constituted numerically a large portion of the population. In commerce, in civic affairs, in religion, and in music their part has been particularly significant. German is the only language other than the English which has ever had a wide usage in Charleston."<sup>3</sup>)

In this connection we would wish to mention the neglect of the Post Office Department to issue a Germantown memorial stamp on the occasion of the two-hundred and fiftieth anniversary of the founding of the community referred to in 1683. An event of far greater importance than the coming of a handful of French voyageurs to Green Bay, even though they were accompanied by a few missionaries. Which occasion was granted a stamp. Correctly interpreted, it reveals the serious error committed by the French government, a policy which was largely responsible for the loss of France's possessions in North America. The German pilgrim fathers, who, significantly enough, came over in the ship "Concord", exerted an influence on the growth of Penn's

Colony which is apparent to this very day. Ultimately the German farmers of Pennsylvania fed Washington's army, just as they saved Liberty Bell from destruction by the British by taking it to Allentown and hiding it below the floor of one of their churches there.

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Unfortunately but little attention has thus far been paid by German American historians to the folk lore of the people of their race in America. The nature of the material we have in mind is illustrated by what Barbara Burr, who has published "Letters From Two Wars" in the *Journal of the Illinois State Historical Society*, calls "a pointed anecdote." Lindorf Ozburn, the writer of the communications referred to, was at one time defeated in his race for a seat in the Illinois State Legislature by Peter Kiefer, who had "a pronounced 'Pennsylvania Dutch' turn to his language." How he brought about his victory is told in the following manner:

"The two candidates met on their canvass. Ozburn made a dignified speech. Kiefer listened with dejection in every line of his body. When Kiefer's turn came, he rose hesitatingly. His small hopes of success were made plain in stumbling words.

"I know I haven't a chance of election. Mr. Ozburn is a prominent man, every one knows him and looks up to him. Why, as I was riding my old mule through the swamp to this meeting, I even heard a great bull frog shouting the name of his candidate. He was saying:

"OZZBURRRN . . . OZZBURRN . . . OZZBURRN."

"I was ready to withdraw from the race. What a chance would I have? But do you know, when the big bull frog had said his say, there was a minute's silence, and all the little frogs began to pipe, short and sweet:

"Peter Kiefer, Peter Kiefer, Peter Kiefer."

"So long as some of the little men are for me, I'll stay in the race to represent you at Springfield."<sup>1</sup>)

Peter Kiefer won the election.

Folk lore sheds much light on the history and the characteristics of a people; in Germany at the present time Catholic scholars are delving deep into religious folk lore, a study hitherto neglected by them. Their books and articles on this subject should arouse our interest and suggest research of this nature. The folk lore of the "Pennsylvania Dutch" has been explored frequently; but the folk lore of those of our people who came to the West a hundred years ago has remained a *terra incognita*. It is high time we should seek access to this mine of information.

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At Glandorf, Ohio, founded in 1831, one may still find children of the fifth and sixth generation, we are told on good authority, who speak only "Platt", i. e. the Nether-Saxon tongue, when they enter school. Nevertheless the Glandorf High School recently carried off first prizes in state-wide scholarship tests. While the Glandorf schools are taught by Sisters, their salary is defrayed from public funds.

<sup>1</sup>) Loc. cit., April 1937, Springfield, pp. 148-9.

<sup>1</sup>) Loc. cit. Milw., 1936, p. 210.

<sup>2</sup>) Loc. cit., p. 211.

<sup>3</sup>) Loc. cit., Richmond, 1935, p. xv.

## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.  
 President, Frank C. Blied, Madison, Wis.  
 First Vice-President, George Phillipp, Fort Wayne, Ind.  
 Second Vice-President, Rev. Edward Bruemmer, Jefferson City, Mo.  
 Third Vice-President, Theodore Uttenweiler, Hartford, Conn.  
 Fourth Vice-President, Mrs. Mary Filser-Lohr, N. Y. C., Pres. Nat. Cath. Women's Union.  
 General Secretary, Albert Dobie, New Haven, Conn.  
 Assistant Secretary, Frank Stifter, Carnegie, Pa.  
 Treasurer, Wm. J. Kapp, New York, N. Y.  
 Marshal, Frank Rauser, Milwaukee, Wis.  
 Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John L. Jantz, Detroit, Mich.; Aug. Gassinger, Baltimore, Md.; Bernard Schwegmann, San Antonio, Tex.; Edward Kirchen, San Francisco, Calif.  
 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and five members-at-large.  
 Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh, Pa.  
 Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton Street, New Haven, Conn.

### Stimulating Cath. Action Conference Held at Hartford

Central Verein Conducts 82nd Annual Convention, N. C. W. U. Its 21st General Meeting

#### *Diversified Program Helps Clarify Attitudes and Policies*

When the Central Verein, many years ago, dedicated itself to the cause of Catholic Social Action, there were those who believed that its efforts were being misdirected; in fact, they denied the existence of the social question in America. Others maintained that, while Catholic Action was splendid in theory, the transition of the theory to practice was relatively impossible. All of this, they claimed, would effectively close the door to anything like concrete, practical activity on the part of Catholic societies such as the C. V.

The falsity of this opinion was clearly demonstrated by the Eighty-Second General Convention of the Catholic Central Verein of America, conducted at Hartford, Connecticut, from August 13th to 18th, in conjunction with the Twenty-First Convention of the National

Catholic Women's Union. Indeed, theory was duly regarded, but by far the greater emphasis was placed upon the practical aspect of Catholic Action. This was the first assembly held since the American Hierarchy had officially approved of the work of both groups by granting them the mandate to participate in Catholic Action. Needless to say, at no time did the delegates to the Hartford assembly lose sight of that fact. The presence of several distinguished prelates, a large number of priests, the gratifying attendance of representative, serious-minded delegates, and a most fortunate choice of speakers—men and women who discoursed with authority and conviction—all contributed to a brilliant, purposeful Catholic Action assembly. The convention committee had spared no efforts to provide an appropriate setting for the various features of the occasion. To Most Rev. Maurice F. McAuliffe, Bishop of Hartford, must go an especial vote of thanks for his gracious hospitality and co-operation in this regard. The convention was likewise honored by the presence of Most Rev. John G. Murray, Archbishop of St. Paul, who preached an inspiring sermon at the Pontifical Mass and participated in a number of meetings; of Most Rev. Francis Tief, Bishop of Concordia, Kan.; of Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., who delivered one of the principal addresses at the colorful civic demonstration Sunday afternoon, besides speaking at a number of other sessions; and of Rev. Albert Mayer, of St. Louis, national spiritual director of the Catholic Women's Union. In addition to these men, a host of other notables, both clergy and laymen, attended the six-day program.

Mention must also be made of the judicious choice of subject matter for discussion, of the homogeneity of the entire program—every speech, every meeting formed an integral part of a unified and well-ordered whole. Inspired by these circumstances and by the presence of distinguished leaders, the delegates went about their appointed tasks with a crusading vigor and enthusiasm that prevailed unto the last. The representatives of affiliated societies have capably dispatched their work; the larger measure of the task, however, now rests upon the shoulders of individual members.

#### Joint Sessions

Owing to the exigencies of space limitations only a kaleidoscopic picture of the rich program of events of the joint convention can be given here. From the Book of Wisdom came the pertinent and definitely apt motto of the convention: "For Justice is Perpetual and Immortal." The threats to free democracies of the world from Fascism and Communism were discussed by Mr. Gerald A. Poll, president of the New Jersey Branch, at the dinner for members of the major executive committees and spiritual advisers on Saturday evening, Aug. 14, the first session of the convention. Formal opening of the gathering took place at a joint meeting in the Cathedral hall early Sunday morning, when Governor Wilbur Cross and Hartford's Mayor Spellacy officially welcomed the delegates to Connecticut. The

presidents of the C. V. and N. C. W. U., Mr. Frank C. Blied and Mrs. Mary Filser Lohr respectively, likewise addressed the assembled delegates. When this abbreviated session had adjourned, the delegates filed into the cathedral to participate in the celebration of solemn pontifical mass. A clear, blue sky, and a warm August sun shining brightly on a gaily dressed crowd of several thousand worshipping men and women lent added brilliance to the occasion.

Most Rev. Bishop McAuliffe pontificated at the mass, and Archbishop Murray preached the sermon. Taking for his theme "The Christian Renewal of Human Society," Archbishop Murray, who at one time served as Auxiliary Bishop of Hartford, told his audience of approximately two thousand persons that the family in our day and generation "has repudiated its responsibilities" of social education "on the plea that either the State or the Church is discharging the function of education . . . Thus in abdicating its own function of education, the family repudiates its responsibility for the perpetuation of its own existence and the protection of its welfare. The result will be the ultimate disappearance of the State through the cessation of the essential unit of the State, which is the family." At the close of the mass Bishop McAuliffe addressed words of welcome to the delegates in German. His thoughtful action was greatly appreciated by the delegates, to whom the Bishop of Hartford endeared himself. Present in the sanctuary during mass, besides the Bishops, were several monsignori and about 30 priests.

The civic demonstration was conducted in St. Joseph's auditorium in the afternoon. Rev. Joseph F. MacDonnell, S.J., professor of ethics and sociology at Weston College, Weston, Mass., delivered a forceful and well-ordered address on the "Reformation of Institutions." Progress and peace through harmonious co-operation is the embodiment of the Christian social program, declared Fr. MacDonnell. "If the various economic groups, bankers, industrialists, farmers, laborers, professional men, insist upon antagonism, conflict and class warfare, the struggle for mastery and domination will be intensified," he said. "But the path to progress does not lie in that direction. If the American citizen is willing to get together with his neighbor and with his fellow citizens in an honest effort at co-operation of the various occupational groups that participate in economic endeavor, then will be established a sound foundation for peace, progress and social stability, the attainment of which most assuredly is the hope and prayer of everyone in attendance at this convention."

The complementary address, delivered by Most Rev. Bishop Muench, was on "The Reformation of Morals." The speaker said Communism and Fascism would destroy the liberties of man. Recalling the pioneer work of the C. V., Bishop Muench admonished his hearers that the present generation is called upon to face new problems. "We must not fail to seek a solution for them," he stated, "with the same spirit of devotion, sacrifice, and generosity that characterized the Catholic Action of our pioneering forefathers of the Faith."

Sunday evening the delegates participated in the golden jubilee celebration of the Connecticut Branch, conducted at Foot Guard Hall. Mr. George Jacob, of Woodbridge, charter member and first president of the Branch, attended the festivities, as did 13 other original members.

The keynote speeches of the convention were given by the presidents of both organizations at a joint session at Hotel Bond, on Monday morning. President Blied dilated upon Communism, Catholic literature and the credit union movement, among other things, while Mrs. Lohr condemned artificial birth control, sterilization, easy divorce bills, and acclaimed Catholic Youth Movements as moulders of Christian morality.

Delegates were shown the historical and beauty spots of Connecticut on a police-escorted motorcade Monday afternoon, concluding with a shore dinner at Pease

House, Saybrook, in the evening. The speakers of the evening were Mr. F. P. Kenkel, Director C. B., Bishop Muench, Archbishop Murray and Bishop McAuliffe. The future of America depends on the twenty-two million Catholics in this country, declared Mr. Kenkel to his audience of approximately 500 persons. "We have no excuse to offer for being unable to show America the way . . . Let us study the social problems as urged and outlined in the encyclicals of the Holy Father . . . Unless we work, the red monster or Fascism may overcome us. On the other hand, stagnation and corruption are worse than bloody revolution." The director advocated a deep study of the papal encyclicals as a means of "getting at the problems."

Both Archbishop Murray and Bishop McAuliffe spoke briefly on this occasion, and Bishop Muench concluded the evening's program with an address on "A Way Out for Farmer and Worker." The escape, according to Bishop Muench, is not through the rugged individualism of the past nor the Communism of the future, but rather through a middle way. This he described as "social individualism," a medium of "self-help, initiative and group action." He pointed to the successful operation of a social and economic plan based on this concept, in Nova Scotia.

The very important youth conference concluded a busy round of activity on Tuesday, August 17th. Rev. Paul Stroh, C.S.S.R., of the Cath. University of America, at Washington, D. C., addressed the youth mass meeting on "Why Does Communism Attract Youth?"; Rev. Joseph D. Ostermann, of New York City, spoke on Catholic Action, and Rev. Joseph J. Ostheimer, of Coplay, Pa., on "Why Should Catholic Youth Organize?"

At a joint mass meeting Wednesday afternoon in the ball room of the Hotel the officers of both the C. V. and the N. C. W. U. were formally installed.

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#### N. C. W. U. Meetings

Besides participating in all joint sessions of the convention, the women delegates conducted several separate sessions and mass meetings. Outstanding among topics for discussion at these meetings was the Maternity Guild Plan; Rev. Joseph J. Schagemann, C.S.S.R., originator of the Plan, delivered an inspiring address on this subject to the women. The right formation of consciences according to the teaching of the encyclical on Christian Marriage is the main objective of the Guild, Fr. Schagemann asserted on one occasion. "The main objective is supernatural, not material," he said. "We endeavor first to prevent sin, particularly that of artificial birth control. Secondly, we endeavor to teach, through the educational methods of our Guild, the grandeur of the ideals of Christian marriage, chiefly—though not exclusively—the glory of parenthood . . . By means of our material assistance we test the sincerity of those who seek to excuse their disobedience on pretext of economic difficulties."

Mrs. Mary Filser Lohr, in her keynote address at the joint opening session Monday morning, described the Guild as "a type of genuine Catholic Action in which all Catholic women should be actively engaged to combat evil practices so disastrous and prevalent today. We deeply deplore the fact that the majority of our own people enter into the marriage state without sufficient preparation, entirely lacking knowledge of the duties and responsibilities of parenthood. The Catholic Maternity Guild remedies this situation by providing education through periodical lectures on timely subjects and financially aiding needy family members."

The address on "Moral Education in the Home" by Miss Ella Frances Lynch, founder of the National League of Teacher-Mothers, of Minerva, N. Y., was one of the highlights of the women's program. Speaking at a youth conference, she declared it was not at all necessary to impart to the pre-adolescent child physiological details of "sexology." "A prolific source of irreverence, atheism, and psychoses is the early sophistication urged by the misguidance clinic and the Freudian psy-

chiatrist who view the child merely as a higher mammal," she said.

At the Tuesday night mass meeting, Rev. Paul Stroh, C.S.S.R., of Washington, D. C., ascribed Communism's rapid spread in the United States, in the last 20 years primarily to a receptive mind. The only solution, he said, is "to find the way back to your God. Do not clench your fists in hate . . . Fold your hands in prayer. The way to prevent people from seeing red is by showing them green. Wake up, Catholics of America!" Among those who were present at the speaker's table were Most Rev. Maurice F. McAuliffe, Bishop of Hartford, and Mrs. Lohr, who presided.

Speaking of the family, Mrs. Lohr remarked in her keynote address upon the necessity of training the child within the confines of the family circle, and secondly, through the medium of the school and Catholic organizations. "Youth without proper guidance," she declared, "can easily become prey to radicalism and very soon the vital principles of religion are rejected; they merge into Atheism and deny the very existence of God. The first place to train youth is in the Catholic family, the second in our parochial schools and Catholic Youth organizations."

Resolutions adopted by the women delegates are concerned with such vital issues as the Maternity Guild Movement, Birth control, Christian Modesty and Paganism, Charity, Mission Activities, Contentment and the Spirit of Sacrifice, Retreat, Immoral Literature, The Cause of Catholic Youth, Catholic Refugees from Germany, Our Spiritual Affiliates, and two important propositions relating to Our Holy Father, and Our Heavenly Patroness.

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#### Youth Conference

In recent years one of the most important events of every C. V. convention has been the conference devoted to youth, and in this regard the Hartford convention was no exception. Rev. Paul Stroh, C.S.S.R., Washington, D. C., delivered an address on "Why Does Communism Attract Youth?" at this meeting. Branding Communism as the worst heresy that Christianity has ever faced, Fr. Stroh asserted that all too many people minimize the red terror. "It is part of the Communist camouflage," he said, "to conceal and to keep down the numbers of those who officially belong to the party. Not all Communists have unkempt hair and uncouth manners. Some, and many more thousands than you imagine, go about as wolves in sheep's clothing to deceive, if possible, the elect." In general, the speaker stated, Communism attracts youth because of "the technique of the party." Fr. Stroh gave a second talk at the women's mass meeting the same evening.

The second major address of the conference was given by Rev. Joseph J. Ostheimer, of Coplay, Pa., on "Why Should Catholic Youth Organize?" They should organize, declared the speaker, "because our Holy Father has demanded it, and in order that they may take their proper place in the field of Catholic Action." Fr. Ostheimer's address was considered by all who heard it a masterful presentation of the subject, and one of the outstanding speeches of the entire convention. We shall return to a fuller exposition of this address in a later issue.

Preceding the youth conference a dinner was held at which members of the clergy actively associated with youth groups or who are interested in the youth problem, discussed the status of America's Catholic youth and ways and means to help them become intelligent, enthusiastic and capable leaders of Catholic Action.

Several other meetings during the convention were devoted to a consideration of the youth problem as well as the problems of rearing children. Miss Ella Frances Lynch, of Minerva, N. Y., founder of the National League of Teacher-Mothers, spoke on the pre-adolescent child at one of the meetings. At this same session Miss Marion M. Horn, of Hamden, Conn., presented a historical approach to the youth question.

#### Convention Notes

One of the tireless workers to whom much of the credit for a successful convention must be given is Rev. Anthony M. Kaicher, of Meriden, Connecticut, spiritual adviser to the committee of arrangements. Fr. Kaicher addressed the opening meeting, along with Governor Cross and Mayor Spellacy, and read the mass in honor of the Holy Ghost on Monday morning.

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Commendatory editorials appeared in many Catholic newspapers while the delegates were assembled in convention, lauding the ideals of the C. V. and praising the integrity and ability of the delegates. The *Wanderer*, published in St. Paul, succinctly analyzes the social philosophy of the C. V. as being "built around what may be called, paradoxically perhaps, social individualism." Continuing, the editorial remarks: "The Verein upholds the dignity of the individual, defends the sacredness of his rights, and champions for him opportunities for the exercise of his liberties. Man is the pivotal center of all economic activities. Yet, the individual is subject to social duties laid upon him by the dictates of social justice and social charity. In our complex modern society these social duties are many. Unless they are conscientiously discharged chaos in social life will inevitably result."

The *Catholic Transcript*, diocesan newspaper of Hartford, commenting upon the "Interesting Visitors," states: "All were edifying Catholics. Their religion and their love of race and country make them ideal citizens of this conglomerate nation. They not only fit in and feel at home, but they add their full share to the best citizenship of the United States of America . . . The representatives of German civilization who appeared here last week were something for our race to be proud of. They knew how to live, how to let live, and how to take advantage of the good things that their native or their adopted country affords."

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The discourse delivered by Rev. Joseph F. MacDonnell, S.J., to the civic meeting at Hartford on the first part of a meaningful sentence contained in Quadragesimo anno, that there is need of a reformation of institutions, submitted to the audience what is in fact the plan suggested by Pius XI for the reconstruction of Society. The important contribution to a solution of the problem by the speaker consists in his demonstrating that the institutions of the Corporative State are not at all incompatible with American Democracy and the fundamental institutions of our country. While others have stressed beyond the intentions of our Holy Father his strictures on the evils of the present economic system, Fr. MacDonnell showed the way to the reformation of institutions which, the Pope insists, is as essential to the reconstruction of Society as a reformation of morals. His discourse will be published by the Bureau in the shape of a brochure in the near future.

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The second part of the Holy Father's injunction, the need of a reformation of morals, was discussed by His Excellency, the Bishop of Fargo, N. D., Most Rev. Aloysius J. Muench, always a popular speaker at C. V. meetings. The speaker was not content merely to demonstrate the dangers and evils threatening Christian civilization at the present time; or to denounce Communism and Totalitarianism. He insisted, before all, on recognition of the moral law in Society and the State, by individuals and business. "We may hope for no reconstruction of the social order without a reformation of the morals of men; the exterior man is no better than the interior man. A civilization is great only as it is great in the virtues of men." He demanded of his audience "to swing into action." "We must give proof of our convictions in the lives we live," Bishop Muench said. He referred to the achievements of the C. V. in the past and the praise it has merited and received even from the Popes.

According to a change in the by-laws of the constitution of the Central Verein, submitted to the delegates at Hartford, the position of second vice-president will henceforth be filled by a priest. This change was thought desirable in view of the constitutional duties incumbent upon this officer. "He shall also have special care of the young men of the society," the by-law states in part, "seek to co-ordinate their activities, interest them in the society's work and activities and find problems that may be specially interesting to them. He shall be considered the special representative of the younger element."

Rev. Edward Bruemmer, of Jefferson City, Mo., was elected to serve in this capacity for the coming year.

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On recommendation of the Committee for Social Action, both the Executive Committee and the convention agreed to the appointment of a group of members to be entrusted with the task of collecting monies from affiliated organizations and individuals, intended largely for the relief of German non-Aryan emigrés who may have sought refuge either in our country or among some other people. The following were entrusted with the task of accomplishing this purpose:

Rev. John M. Beierschmidt, C.S.S.R., Chairman; Rev. Henry J. Steinhagen, Rev. Jos. H. Gefell, Mrs. Mary Filser Lohr, and Mr. Wm. J. Kapp, treasurer.

The resolution on "Catholic Refugees from Germany" submitted to and adopted by the Convention, expresses the attitude of our people in regard to this problem:

At the annual meeting of the American Hierarchy, held last November, a Committee consisting primarily of a group of Archbishops and Bishops was appointed and authorized to aid Catholic Refugees from Germany.

This Committee for Catholic Refugees from Germany was organized for the following purposes: to render assistance to bona fide German Catholic Refugees, both in our country and abroad, by means of material and spiritual aid, professional and legal advice; to raise needed funds, and to enlist, furthermore, the support of American Catholics for this work of Catholic charity.

The Catholic Central Verein of America welcomes the privilege of co-operating with this Committee in the furtherance of its work. We call upon the members of every unit of our organization to acquaint themselves with the needs of Catholic Refugees from Germany and to contribute generously of their substance to this charity, so far as circumstances allow, in order that every possible assistance be tendered our distressed fellows of the Faith.

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Even today the Souvenirs of former conventions of the C. V. are considered valuable sources of information by those consulting the Historical Collection at the Bureau for purposes of research and study. To a long row of similar publications, the Program Committee of the Hartford Convention, whose chairman is Mr. Anton Doerrer, has now added another souvenir of the same nature.

The compilers are deserving of commendation especially for the fact that the program contains a history of parishes in Connecticut in which societies affiliated with the C. V. of that State exist. In addition, the Souvenir Program relates the history of the Connecticut Branch and the various societies that comprise it. A publication of this kind has a permanent value.

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Largely through the efforts of societies affiliated with the Cath. Women's Union, a mission exhibit was conducted during the convention. This exhibit was more pretentious than those of recent years, despite the fact that most of the articles, intended for distribution among both home and foreign missions, were forwarded from great distances. Immediately following the convention the supplies of clothing, drugs and medicines, altar linens, etc., were shipped to the Central Bureau for allocation among missionaries. The consignment weighed 1830 pounds.

Officers elected by the delegates to serve during the coming year include: Frank C. Blied, Madison, Wis., who was re-elected, president; George J. Phillipp, Fort Wayne, Ind., first vice-president; Rev. Edward Bruemmer, Jefferson City, Mo., second vice-president; Theodore Uttenweiler, Hartford, convention committee chairman, third vice-president; Mrs. Mary Filser Lohr, New York City, fourth vice-president; Albert Dobie, New Haven, Conn., general secretary; Frank Stifter, Carnegie, Pa., assistant secretary; Wm. J. Kapp, New York City, treasurer; Frank Rauser, Milwaukee, marshal; and Ernst A. Winkelmann, St. Louis, John J. Jantz, Detroit, and August A. Gassinger, Baltimore, trustees.

The Women's Union installed the following officers: president, Mrs. Lohr, re-elected; first vice-president, Mrs. Mary Misbach, Hamden, Conn.; second vice-president, Miss Mary J. Meurer, Little Rock, Ark.; third vice-president, Mrs. Elizabeth Karp, Cleveland; recording and corresponding secretary, Mrs. Amalia Otzenberger, St. Louis; financial secretary, Mrs. Catherine Berter, Quincy, Ill.; treasurer, Miss Sophia Juenemann, St. Paul; historian, Miss Irma Seelaus, Philadelphia; spiritual director, Rev. Albert Mayer, St. Louis.

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At one of the business sessions of the men's section Mr. John Gehringer, secretary of the Brooklyn local Federation, renewed his appeal for support of the Catholic press in general and of the single Catholic English daily paper in particular. While criticizing the secular press for its many shortcomings, Mr. Gehringer also pointed to the unfair treatment by secular papers of the Catholics involved in the Spanish crisis as proof of his contention that a vigorous, well-supported Catholic press is indispensable.

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The Committee for Catholic Action reluctantly accepted the resignation tendered by Mr. Nicholas Dietz, of Brooklyn, who was obliged to resign due to ill health. During the past year the Committee lost a devoted worker when Rev. William J. Engelen, S.J., died following a protracted illness.

Rev. Rudolph B. Schuler, of Krakow, Mo., accepted the appointment to serve on the Committee.

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Twenty States were represented by the some 300 registered delegates, including California and Oregon. Mr. Gus Strauss, president of the State League of Texas, traveled the farthest distance by automobile, driving from Hallettsville, Tex., with his family. Eight days were required for the trip. Among convention guests was Rev. Liborius Morgenschweis, O.S.B., chancellor of the Catholic Mission at Yenki, Manchukuo.

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Mr. Theodore Uttenweiler, chairman of the arrangements committee, was unable to attend the first sessions of the convention, due to ill health. It was not until the Monday night banquet that he made his appearance; his place was filled at the earlier conferences by the newly-elected secretary, Mr. Albert Dobie, who is also president of the Connecticut State Branch.

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The press releases at Hartford were so efficiently handled that the report of Rev. Fr. Schagemann's, C.S.S.R., address on the Maternity Guild, delivered to the women on Wednesday morning, August 18, was printed in the Casket, Catholic weekly of Antigonish, Nova Scotia, on Thursday, August 19. The item was featured by the paper in commendable fashion.

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The convention accepted the offer of Bethlehem, Pa., to conduct the 1938 gathering in that city. San Francisco has asked to be host the following year, while the 1940 convention will be held in New York City.

## Resolutions

### Adopted By

The Catholic Central Verein of America in  
82nd General Convention Assembled at  
Hartford, Connecticut (August 13-18, 1937)

### The Holy Father

The Catholic Central Verein of America, at its eighty-second general convention, again expresses its unwavering loyalty and devotion to the Holy Father, Pope Pius XI. We thank Divine Providence for having spared his life, threatened during the past year by illness, and appeal to our members to implore God to grant him strength and success in his struggle against the besetting evils endangering Christian civilization today.

We express our heartfelt gratitude to His Holiness for his encyclicals and radio addresses, clearly setting forth the problems of our times and indicating their solution. We urgently request our members to read and ponder carefully these momentous pronouncements of the Holy Father and to be guided by them in their efforts to effect a restoration of the social order on a Christian basis.

### Persecution of the Church

The unstable and perilous conditions existing throughout the world, deplored in one of the resolutions adopted by the Convention held at San Antonio in 1936, have not improved but continue to threaten the well-being of mankind and to render extremely difficult the fulfillment of the Church's mission to teach all nations and lead all men to salvation.

Pagan doctrines and diabolical hatred of God, as crystallized in Atheistic Communism, have led to the persecution of the Church in a number of countries. The aims of Atheistic Communism have been revealed particularly in Russia, Red Spain, and Mexico.

Assuring those oppressed for conscience sake in these and other countries of our sympathy and prayers, we, at the same time, warn the people of our country of the serious dangers to Church and to Society inherent in Atheistic Communism. The sources of this pernicious error are exposed and the means of combating it clearly set forth in the Holy Father's encyclical on Atheistic Communism. Neither popular slogans nor misdirected zeal will overcome this religious, philosophical, social, political and economic heresy known as Communism. Only truth, justice and charity will prevail against it.

Judicious action presupposes sound knowledge. We therefore urge our members to study this encyclical and also all other social encyclicals, and to learn to apply the suggested remedies to the grave evils which serve Communists as a pretense for their dangerous propaganda.

### The Church in Germany

The events of the past year have shattered the hope expressed in the resolution, "Persecution of the Church," adopted at San Antonio, which concludes as follows:

"We hope and pray that the German Government may succeed in curbing the influence of extremists and find the way to a reconciliation with the Church—not only for the sake of justice, but also in the interest of Germany's honor and reputation."

The repeated denials by spokesmen of the German Government of the accusations contained in the Papal encyclical, "Mit brennender Sorge," are constantly belied by official decrees and speeches, as well as by reports and comments in the National Socialist press of Germany, proving beyond doubt the Church to have been forced into and occupying a precarious position.

While we perceive in the systematic grouping of the indictments and the exploitation of the "morality trials" the wicked intention to discredit the Church by foul means, we do not propose to exculpate those proven

guilty of crimes against God and Society. But we do deplore unfair exaggerations and generalizations contained in official pronouncements and the National Socialist press, tending to indict all priests and religious, and casting aspersions on every member of the Catholic Church.

We deplore the disfranchisement of Catholics, particularly of those engaged in education, and likewise deplore the grave injustices the faithful of the Protestant Churches are suffering.

Those responsible for this lamentable state of affairs are reminded of the sympathy and aid extended to the German people by the American people during the years of Germany's suffering after the war, in large measure the result of a pernicious "treaty of peace." It is evidently obvious that the good will and friendship for Germany, restored in our country in the post-war period, has been jeopardized, if not sacrificed entirely, by policies adopted by Nazi officials for their campaign against the Church. Too many administrative acts of the German Government are not merely of domestic concern, inasmuch as they violate the natural law and such fundamental principles of fairness and justice as to arouse resentment throughout the civilized world.

### The All-Powerful State

It has always been a cardinal point in the social philosophy of the Catholic Central Verein of America that the efforts of the State to achieve social justice be subject to certain restrictions.

We do not deny the necessity of State intervention in economic affairs, but at the same time we are firmly convinced that the ends of social justice will not be served by placing too much reliance on powers subject to the changing fancies of a changing electorate. The foundations of social justice go deeper than statute law.

Events clearly demonstrate that the tendency to develop an all-powerful State has gathered force since the war. The menace to liberty, justice and sound Government inherent in this tendency gathers force from the fact that people seeking escape from amoral liberalism are taking refuge in the modern amoral State. Such a State is a "servile State" in which the citizens once free become slaves. The State has never been, and never should be, an object of worship for freemen.

Social justice is a spiritual quality that develops only in the soil of the soul. Law cannot create it. As in the past, we favor the continuation of our educational endeavors in the interest of social justice to the end that men, impelled by their convictions, will demand what can not be imposed successfully on individuals and Society by an omnipotent State.

### Loyalty to Catholic Education

As the clouds of the economic depression begin to dissipate, it is proper that we dedicate ourselves anew to our original determination to provide adequate Catholic educational facilities for our children. We rejoice that under the evident blessing of Divine Providence, the parochial school system in the United States has suffered no notable curtailment of its program during the period of financial strain. On the other hand, the development of our educational enterprises—the enlargement of existing school plants and the erection of new units—has of necessity been seriously retarded. It is supremely important that, as conditions better themselves, we reassert our ambition to pursue efficaciously the ideal of Mother Church to afford to all our children educational advantages which will safeguard the interests of their immortal souls.

Our organization deems it necessary to stress the point, that no matter how numerous and excellent may be the agencies now functioning for the catechetical instruction of Catholic youth in America, none of these may be regarded as an adequate or satisfactory substitute for the Catholic school. In situations where there is no immediate prospect of a Catholic school, any and all of these agencies, which have the approval of the

Ecclesiastical authority, should be introduced with enthusiasm, but such introduction should, for final effect, prepare the way for the erection of complete grade and high school facilities.

Inasmuch as the interests of individual souls and the general welfare of the Church are directly identified with the strengthening of our forces in the rural areas, the Central Verein addresses a special plea to its co-religionists on the farm to maintain the highest of Catholic educational standards in existing schools and to prosecute the effort to increase the number of rural schools commensurate with the possibilities. It is regrettable that a general acceptance of the consolidated school arrangement in public education and the widespread introduction of pupil transportation facilities have militated against the maintenance of a proper appreciation of the superior excellence of the Catholic rural school, with the result that the Church's educational program has been retarded in the country, and the spiritual welfare of thousands of farm children placed in jeopardy accordingly. It is well to remind Catholic parents in agriculture, that the Catholic rural school has always been, and must of necessity always remain essentially a consolidated school. Uniformly throughout the Nation our schools are graded schools with standards of teachership and academic procedure maintained on the same level as the best of city schools. In other words, the points of weakness in public rural education, which have provoked the establishment of the consolidated school, have been, are, and always will be points of strength in the rural educational policy and practice of the Church in America. Thus we strongly urge our Catholic rural population to maintain its loyalties towards the Catholic school—to make any and every sacrifice to support existing schools, and to strive wherever possible to give increase to the number of these institutions until every Catholic child in the agricultural areas will enjoy the precious blessing of at least a Catholic grade school education.

In this connection, also, Catholic rural parents should be reminded that as taxpayers they have a right in law to make use of the public school transportation facilities maintained from public funds. We urge them to seek recognition of their rights in the matter, to the end that Catholic school pupils will ride in the school buses on a basis of absolute equality with children attending the public schools.

(To be Continued)

## YOUTH MOVEMENT AND STUDY CLUBS

### Catholic Youth and Lay Leadership

Reasserting their deep interest in the youth problem, delegates to the recent general convention of the C. V., at Hartford, urgently recommend the development of Catholic lay leaders from among the youth of our country. As specific means to attain this objective they suggest, in the resolution "Catholic Youth and Lay Leadership," the formation of parish discussion groups, social study courses, and enlisting the support and sympathy of educators in colleges and high schools.

"The Catholic Central Verein of America again wishes to express its deep concern for the problems of our young people," the resolution states. "We are convinced these problems can best be solved by distinguishing clearly between the boy-and-girl problem and the youth problem. Realizing that the success of the work with our youth depends to a large extent on the good foundation laid in their earlier years, we therefore com-

mend parish sodalities and societies, scouting organizations, 4-H clubs, and similar groups.

"The Central Verein, however, interested primarily in the youth problem, appreciates especially the necessity of lay leadership. It is gratifying to note that educators, especially those in Seminaries, are striving with renewed effort to carry out the wish of Our Holy Father, expressed in the encyclical on the Reconstruction of the Social Order, to prepare Seminarians for leadership in Social Action. This is necessary because the priest plays so important a rôle in the development and direction of lay leaders.

"Educators in colleges can be of valuable assistance to our priests. Unfortunately, however, many graduates of our Catholic High Schools and Colleges do not take an active part in parochial life. Efforts should be made on the part of educators to inculcate in their students a sense of responsibility in the furtherance of lay leadership.

"The parish should also contribute to the development of lay leaders by founding Discussion Groups. In order that unity and strength be imparted to the discussion group movement, we urge the sponsoring of Social Study Courses by local units, such as our State and district leagues, etc.

"We believe the best interests of our Catholic youth will thus be served, and in the development of well-organized lay leadership, we perceive a solution of the youth problem."

It is to be noted the resolution devotes little attention to the negative aspect of the youth question; it is concerned primarily with the positive side, i. e., with outlining a concrete program of Catholic Action for youth, with a definite purpose in view. The course is now set. How well it will be followed depends entirely upon leaders of youth groups and the young people themselves!

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Criticizing the practice of "certain organizations inimical to the best interests of our form of Government" stirring up unrest and discontent among the youth of our country, the officers of the Natl. Conf. of Cath. Charities announced a special session on youth problems in conjunction with the 23rd annual meeting of the Conference, conducted Aug. 29th to Sept. 1st, at St. Paul.

"As a direct result of the depression," the announcement states, "American youth is faced with serious problems for its future. It no longer finds it easy to secure economic opportunities." Prominent among the questions discussed were the difficulties of youth under the new order, and the place religion occupies in any program designed to solve these problems.

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With some 60,000 delegate workers from all parts of the world in attendance, the J. O. C., Christian Working Youth, conducted one of the greatest Christian social gatherings in modern times at Paris, in July.

"There was a sense everywhere," the London *Catholic Herald* reports, "that in the enthusiasm, fervor, and—not least—seriously and practically thought-out program of the J. O. C., the Church has discovered the effective answer to the great economic, social and political attacks on the Church." Pope Pius XI sent an

apostolic letter to the Congress in which he termed the movement "an authentic form of Catholic Action."

According to the Paris correspondent of the *Herald*, "the J. O. C. enthusiasm is founded upon a close organization and thought-out program of work and action, too rare in many other Catholic activities . . . One of the J. O. C. secrets is that they work on the basis of facts, concrete happenings."

The Paris gathering was not a demonstration, but a study meeting. The family future of the workers was the subject for study. It is interesting to note that the Communist youth organizations conducted an assembly as a counter attraction to the J. O. C. gathering. The president of the Communist group appealed for contact with the Catholic organizations and outlined special schemes to attract young students.

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Conscious that the future of the world rests squarely upon youth, the leaders of Governments, of parties, the sponsors of ideas and ideals, whether sane or close to madness, are bidding with all their resources for youth. This bidding has assumed strange shapes and ways, but of the ardor of the competing forces there can be no doubt.

Writing in *The Social Order* (published at Allahabad, U. P., India) for June 13th, Editor B. S. Gilani in the leading editorial, "The Training of Youth," discusses the unflagging attempts of the Communist group in Russia to assume control of the hearts and minds of the young people.

"The Communist Party in Russia," he states, "is far less proud of its Red army than it is of the endless band of Young Pioneers who lift youthful arms in salute as they parade past the tomb of Lenin. The Communist Party throughout the world cares not a snap of its fingers for the old or the mature; it aims straight at the conquest of youth, even the little boys and girls, who are reached with a brilliant propaganda adapted to their tastes and temperaments. Atheism tossed aside all interest in the adult mind when, some ten years back, it concentrated its attacks upon the school boy and girl, upon the university student, and upon the young man and woman in the shop and the factory."

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The obligation to help youth see life from the Catholic standpoint is one devolving upon all C. V. members, in the opinion of Mr. Frank Stifter, president, Pennsylvania Branch of the C. V.

The section of Mr. Stifter's annual message wherein is found the above assertion, contains the further practical statement: "bring the young man into your Catholic society where he finds the proper environment. Keep him active and help him along, so that he will be in a position to fill your place when you are gone."

It seems hardly necessary to add to these words of advice. Replacements in the C. V. ranks can only come from the younger generation, for whose allegiance all the world is even now contending. How well the Christian ideal is fulfilled depends solely upon the response of youth to the call for both leaders and followers.

## CO-OPERATION AND CREDIT UNIONS

### Credit Unions Not Immune Against Folly and Negligence

While we are fully committed to the propagation of credit unions, we have not been and will not be guilty of declaring the institution the consummation of a financial utopia. Nor shall we contend the credit union to be absolutely immune against neglect of duty and of over-optimism on the part of its officers.

In India, credit unions have, in fact, experienced a setback. Central co-operative banks were obliged to extend assistance to individual units whose resources were tied up in long-term loans or otherwise impaired. Conditions demanded even the setting-up of an "Arrears Bank." The institution is intended to take over the assets and liabilities of the primary societies, consisting of loans issued for long-term purposes or those which have fallen into arrears. This method has been adopted in order that the credit unions to be aided and the central banks, which financed them, may be enabled to operate efficiently as institutions providing short-term credit. This is now recognized to be the proper function of a people's bank.

The very condition responsible for the closing of so many of our rural banks brought about the organization of the Co-operative Arrears Bank in India: long-term credit. But while American bankers would have been willing enough to collect from their clients, the inability or unwillingness of the managing committees of primary societies to force the payment of arrears from their members, is held responsible by the *Madras Journal of Co-operation* for the need of establishing the present scheme.

The plight into which credit societies have fallen in India should be a warning to the promoters, officers, and members of credit unions in our country to take seriously their obligations. A contributor to the same magazine, who emphasizes the necessity of setting up Co-operative Model Credit Societies, declares on the other hand, in extenuation of the faults committed:

"All who are familiar with the working of societies know well that what has ruined societies in general is the unrestricted freedom given in the past to transgress and violate by-laws. Societies which began well like horses with bridles, have gone to wreck and ruin like unbridled horses. What is necessary now in order to revive and revitalize the movement is to restore the bridles which are part of the constitution."

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The organization and operation of Credit Unions intended to serve occupation groups is an ideal we should propagate. It is in this field the institution can accomplish the most good; up to now, in our country, the Credit Union has tended to develop into a savings and loan society for the employes of large undertakings, the owners or managers of which favor them

because they aid in upholding the morale and efficiency of the personnel.

On the other hand, the *Extension Bulletin*, published by the Extension Department, St. Francis Xavier University, Antigonish, N. S., reports:

"Fishermen of L'Ardoise, Richmond county, have decided they need a Credit Union. Discussion in their study clubs brought out the fact that they had lost \$18,000 in the past year because they were not able to obtain enough credit at reasonable rates."

Thinking too exclusively of the needs of the workers, and in recent years of the farmers, we have entirely overlooked those other groups comprising the middle classes who, harassed by monopolies and the unscrupulous competition practiced by them, need to be protected from the dangers that threaten them in our country today.

Now that many former independent farmers are tenants, we deplore their condition; are we going to postpone giving thought and aid to remnants of the middle classes until they too have joined the propertyless proletariat?

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It is gratifying to note that more and more State C. V. Branches are bending their efforts towards the realization of one of the primary objectives of the C. V.: co-operation through the Parish Credit Union Movement. Three recent State conventions, those of the North Dakota, Wisconsin and Pennsylvania sections, adopted resolutions advocating the extension of this form of co-operative endeavor.

Expressing its disapproval of the practice of "expecting the Government to do our thinking for us," the North Dakota convention makes a plea for local autonomy. "If we wish to become independent and free of a selfish, capitalistic Bureaucracy, we must direct our attention to the fundamentals of co-operation. One of the best means to self-help is undoubtedly the Credit Union or Parish Credit Union."

The Wisconsin convention lays emphasis on the benefits, both tangible and intangible, to be derived from the conscientious operation of a Parish Credit Union.

"Greater solidarity exists in the parish where a Credit Union is organized," the resolution states, "as these co-operative thrift and loan associations lead their members to economic independence. Credit Unions organized in parishes during the past several years are showing steady growth and are doing a most commendable work, indicating that organization work need not be delayed until more prosperous times. The fact that no Parish Credit Union has failed in the United States since the formation of the first in 1909 speaks for itself."

The Pennsylvania convention reiterated its recommendation of former years that delegates promote, wherever possible, the formation of C. U.'s, particularly among industrial groups, in professional circles, and "wherever a common bond can be determined."

Space in Federal buildings may now be allotted to Federal and postal employee credit unions, with the signing of a bill granting such permission introduced into Congress by Representative John W. McCormack, of Massachusetts.

Several months ago the Comptroller General of the United States ruled that Federal and postal credit unions had no legal authority to occupy space in Government buildings. It was necessary, therefore, that the law be amended to permit the continuance of these unions. Senator Henry Cabot Lodge, Jr., also of Massachusetts, who is a member of the Committee on Banking and Currency, assisted in securing a favorable report by his committee on a similar measure.

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Lack of a fuller understanding of the benefits to be derived from participation in the Parish Credit Union is retarding the expansion of the movement, declared Mr. Frank Stifter in his annual presidential message to the members of the Pennsylvania Branch of the C. V. "Otherwise," the president asserts, "practically every parish in the State would have such an organization."

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The statement for July of the St. Francis Parish Credit Union, of Milwaukee, shows assets of the Union amounting to \$16,366.87, with 250 depositors and 109 borrowers at the close of the month. This is an unusually gratifying record, especially for a P. C. U. of such recent origin.

### Necrology

A staunch champion of the Catholic State League of Texas was lost to that organization recently when Rt. Rev. Francis Maas died, following a protracted illness, at Olfen, Tex., whither he had moved upon his retirement from active service. He was 80 years old.

Born April 29th, 1857, in Germany, Msgr. Maas studied for the priesthood in Styl, Holland, but was recalled to Germany to serve in the army before he had completed the prescribed course. Immediately following his dismissal from military service, he came to America where he finished his studies, being ordained to the priesthood on April 14th, 1886, by the late Rt. Rev. Anthony Durier, Bishop of Natchitoches, La. After the young priest had spent several years in Louisiana, he was sent to Texas and placed in charge of 38 mission stations in the Davis Mountains and along the Rio Grande, within a radius of some 250 miles. When his health failed, Msgr. Maas was transferred by the late Bishop Forest to Olfen in 1901; here he remained until 1909, when he was sent to Devine. Two years later the deceased was again transferred, this time to D'Hanis where he served, as pastor and dean, for 23 years. In 1935 he retired from active duty and moved to Olfen, where he spent his last years and where his remains are buried.

In his 51 years as a priest Msgr. Maas built nine large churches and 11 chapels, with schools and parochial residences, all free of debt. In February, 1935, he was created a domestic prelate by the Holy See.

## The C. V. and Its Branches

### Convention Calendar

C. V. and C. W. U. of New York: Schenectady, September 4-6.

Cath. Union and C. W. U. of Arkansas: Morrison Bluff, September 5-6.

Cath. Federation of California: San Francisco, September 5-6.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville, September 19-21.

C. V. and C. W. U. of Minnesota: Caledonia, September 26-27.

Cath. Union and C. W. U. of Missouri: St. Joseph, September 26-28.

### Maternity Guild Formed at St. Cloud

That most worthy of charities, the Maternity Guild, received a new impetus with the formation of a unit, the St. Mary's Maternity Guild, at St. Cloud, Minn., where the spirit of social charity is cultivated by Most Rev. Joseph F. Busch, Bishop of the St. Cloud diocese.

Expectant mothers who are members of the Guild will pay a monthly charge, while a nominal annual fee will be assessed all other members. Out of these funds will be defrayed the costs of prenatal and postnatal care, and hospitalization for enrolled members. The \$50 voted last year by the Minnesota Branch of the C. V. to the first Guild established in a parish where the Federation has an affiliation, has already been turned over to the new organization. Fifty charter members attended the initial meeting.

### Ohio Union Asks for Cath. Action Mandate

Complying with the by-laws adopted by the C. V. convention at San Antonio last year, the Catholic Union of Ohio passed a resolution at its recent State convention pledging "heartily and active co-operation in the program of the Hierarchy of our country," and "humbly requesting the Most Reverend Bishops in this State to grant the diocesan mandate to our organizations, assuring them of our loyal and zealous co-operation in all the works of Catholic Action which they may be pleased to entrust to us." In particular the Union pledges "co-operation in the endeavor to procure State aid for our parochial schools."

It is to be hoped that other C. V. State branches consider seriously the opportunity afforded them to apply for the mandate to co-operate in the hierarchical apostolate of the Church.

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A resolution requesting the members of the executive board of the Cath. Union of Arkansas to apply to Most Rev. John B. Morris, Bishop of Little Rock, for an episcopal mandate to participate in Catholic Action, was adopted by the Northeastern District at its July meeting

in Paragould. Very Rev. A. G. Haeringer, of Pochontas, addressed the meeting on the various phases of Catholic Action. Other speeches were given by Rev. J. M. Höflinger, pastor of St. Mary's Parish, Paragould, Rev. H. W. Nix, Engelberg, Mr. T. J. Arnold, State president, and Miss Mary J. Meurer, president of the women's section.

A message of congratulation was sent Bishop Morris on the occasion of the 31st anniversary of his consecration, and a resolution of condolence adopted on the death of Rev. Michael Leo Dailey, pastor of Hoxie. Fr. Dailey had rendered valuable assistance to the organizers of the Northeastern District.

### Instructive Sessions at Ohio Convention

Marked by the incorporation of two "Catholic Action Sessions" into the program, a short though well-ordered joint convention was conducted by the Cath. Union and the C. W. U. of Ohio, at St. Mary's Parish, Columbus, on July 17-18. Formal opening took place Saturday afternoon, when Rt. Rev. Edmund Burkley, pastor of St. Mary's, welcomed the delegates to Columbus and to his parish. Very Rev. Cyprian Emanuel, O.F.M., of Cleveland, spiritual director of the women's section, addressed the gathering, encouraging the delegates to study conscientiously the questions proposed for discussion during the convention. Rev. Joseph J. Schagemann, C.S.S.R., of Lima, likewise addressed the group, and President George B. Doerger read his annual message.

Solemn high mass was celebrated Sunday morning by Msgr. Burkley; he was assisted by Fr. Cyprian and Rev. Joseph Lappan as deacon and sub-deacon respectively. Rt. Rev. Henry J. Grimmelsmann, Rector of the Josephinum, preached the sermon, on "Respect for Authority, Religious and Civil." The delegates received Holy Communion in a body, for the intention of the Holy Father.

Guest speakers for the first Catholic Action Session, held immediately following mass, were Fr. Schagemann, who discoursed on the need for the Maternity Guild; Mr. Joseph Berning, treasurer of Hamilton Co., who spoke on "Parental Responsibility," and Fr. Cyprian, who addressed the group on "Correct Thinking on Questions of the Day."

At the second session in the afternoon, Judge Lillian Westropp, who has served on the Municipal Bench in Cleveland, delivered an address on "Parental Responsibility and Juvenile Delinquency." The second speaker was Sister Euphemia, of the Sisters of Christian Charity and Penance of St. Francis, who is in charge of St. Vincent Orphanage in Columbus; she discussed "Broken Homes." Fr. Cyprian likewise addressed the meeting.

Following the installation of the new officers, solemn benediction was celebrated in St. Mary's Church, a fitting climax to a small, but purposeful convention, the thirty-second for the Cath. Union, the seventeenth for the women's union.

Officers chosen for the coming year are: Frank Wurdack, Columbus, president; Andrew Meyer, Cleveland, first vice-president; Leo Lyden, Youngstown, second vice-president; Clarence Schnieders, Cincinnati, financial secretary and treasurer; and John Thomas, Columbus, corresponding secretary.

## Purposeful and Fruitful Gathering at Beaver Falls

"I was particularly anxious to attend because of the convention of the Central Verein and the Catholic Women's Union, both of which have done yeoman service for the Faith in this country. In the early days they were almost essential to the preservation of the Faith and piety of German-speaking people. They have since moved into the wider spheres of Catholic Action, dealing with pressing problems with a wisdom and a prudence more than human. They have more than redeemed their early promise. May they continue to work with much fruit in this Diocese and throughout the country."

Thus did Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, evaluate the work of the C. V. and N. C. W. U. in general, and of the Pennsylvania Branches in particular, to Rev. Edwin P. Fussenegger, spiritual adviser of the men's Branch, immediately prior to the annual State convention, conducted at Beaver Falls, July 17-20. Stirred by these words of high praise, the delegates conducted a Catholic Action assembly remarkable in many respects. At the close of the four-day program Fr. Fussenegger was commissioned by both the men's and women's Branches to apply on their behalf to the Ordinaries of the Pennsylvania dioceses for a mandate to participate in the work of Catholic Action.

Outstanding among the events during the convention was the solemn field mass celebrated in the High School athletic stadium on Sunday forenoon. Despite rain which fell throughout the morning, more than 5,000 people attended the services, and at least twice this number would have attended had the skies been clear. This demonstration is indeed remarkable, especially in view of the fact that Beaver Falls is largely a non-Catholic town.

Very Rev. Sigmund Cratz, O.M.Cap., of St. Francis Capuchin Friary at Pittsburgh, preached the sermon of the mass. He spoke of the four marks of the Church and the unavailing attempts during the 2000 years of the Christian era to crush this divine institution.

Sunday afternoon both delegates and visitors crowded into the high school auditorium to participate in the civic demonstration. Speakers on this occasion were Rev. Andrew J. Pauley, secretary to Bishop Boyle, Mrs. Mary Filser Lohr, national C. W. U. president, and Mr. F. P. Kenkel, Director C. B.

Fr. Pauley, in commenting upon present-day conditions, declared the dominant note of our time is "indecision, confusion and uncertainty." "Just as a headache may be an outward symptom of an inward tumor," he said, "so the unrest, the confusion, the uncertainty, the worry, is just a symptom of the fact that there is something eating away at the very vitals of our civilization." He pleaded for a vigorous, active Catholicism to counteract these evils, advocating an apostolate twenty million strong. "I say this meeting is a rift in the clouds," Fr. Pauley concluded. "Thank God for a meeting such as this . . . may your work continue with fruit throughout this Diocese and throughout the country."

"Our Moral Obligations as Catholic Women" was the theme of Mrs. Lohr's address. The women's president recommended the practice of true Christian charity, and the cultivation of a spirit of sacrifice.

Mr. Kenkel traced the development of Communism, showing that it is not a growth of today. The red menace can be warded off in America, he stated, provided we overcome the indifference affecting Catholic and non-Catholic alike. "The chief danger we are facing is the result of unbelief and indifference to which even our own men and women yield," the Director declared.

Solemn requiem high mass was celebrated for deceased members on Monday morning. That afternoon a conference on parish credit unions was conducted in the auditorium; at this gathering Mr. C. R. Orchard, head of the Credit Union Bureau of the Department of Agriculture, was guest speaker. He outlined the course of action to be followed in the establishment of a credit union, and at the close of his address was subjected to a barrage of questions concerning organization details.

The credit union conference was followed by a business session at which the chairman of the agitation committee reported the affiliation of 11 new societies with the men's Branch. The important youth conference, held Monday evening, was addressed by Rev. Joseph Ostheimer, of Coplay. Fr. Ostheimer proposed a three-fold youth program along religious, cultural, and recreational lines. "These young people must be made to realize that they must know their religion and be able to explain the whys and wherefores of it before they can practice it," he said. The speaker advocated changing the name "study club" to something that sounds less forbidding. We must also wean our boys and girls from reading "trashy books," he declared, and teach them to read worthwhile literature. Immediately following Fr. Ostheimer's discourse, an interesting forum on youth problems transpired.

At the final session Tuesday morning Rev. S. A. Fasig invited the delegates to Bethlehem, Pa., for the 1938 convention. His offer was enthusiastically accepted. Mr. Kenkel addressed the delegates at this meeting as did Rev. Fr. Fussenegger, to whose untiring efforts our Pennsylvania Branch is indebted for more even than the remarkable convention conducted at Beaver Falls.

## Diversified Activities at Texas Convention

With a solemn high mass and dedication by Most Rev. Christopher E. Byrne, Bishop of Galveston, Tex., of the new St. Martin's Church at Tours, the 29th annual convention of the Catholic State League of Texas was formally opened on July 20th. The Cath. Life Ins. Union and the C. W. U. of Texas also participated in the assembly.

Two native sons of Tours, Rev. Henry Schroeder and Rev. Mark Berger, O.S.B., assisted Rev. George J. Duda, pastor of St. Martin's and spiritual adviser of the League, in the celebration of the opening mass. The sermon after mass was preached by Bishop Byrne.

His Excellency denounced birth control, deploring the influence of the world, the flesh and the devil, all working, he said, towards the destruction of the family. He warned his hearers: "The devil is bending the heads of parents as the animals of the field are bent, so that they see only the material things of this world, not letting them see the bigger, better things of the world."

Tuesday evening a general meeting was conducted, at which the annual messages of President Gus J. Strauss, Miss Sophie Heep, head of the women's section, and Mr. Ben Schwegmann, Sr., president of the Insurance Union, were read.

Referring to Communism, President Strauss declared: "We, as Catholics, should take the lead, and unite under the banner of Catholic Action. The time has come in the history of our organization and in the history of our Holy Faith when we must prove that we are real soldiers of Christ, lest the fate befall us that has overtaken Russia, Germany, Mexico, China and Spain."

Wednesday morning Bishop Byrne pontificated at solemn mass; Rev. Joseph O. Berberich, temporarily at Orange, preached the sermon, in German. The "Catholic Day" celebration was begun at 2 p. m., with the address by Bishop Byrne.

Commending the insurance branch of the League, His Excellency stated: "Fraternal insurance is one of the best kinds of Communism we can indulge in; it is the kind for which the Church has no condemnation." Continuing, he remarked: "I give you as your battle cry that which Luther took as the remnant of Catholic teaching he carried out with him when he left the Church, 'Our God is born in unity and strength.'"

The necessity for co-operation and co-ordination on the part of Catholic societies was emphasized by State Deputy C. K. Walsh of the Knights of Columbus, also at this meeting. The women's section conducted a mission exhibit throughout the convention.

President Strauss was re-elected to that office at the close of this most successful convention. He will be assisted by Mr. Nic Grahmann, Hallettsville, Miss Heep, and Mr. Schwegmann, as vice-presidents; Mr. Walter Albrecht, San Antonio, secretary; Mr. F. A. Schmitt, High Hill, treasurer; and Mr. Joe Steinle, Castroville, Mr. Andreas Engel, Honey Creek, Mr. Aloysius Berend, Pilot Point, Henry Buckholt, Westphalia, and Alfred Kahlich, Schulenburg, trustees.

\* \* \*

The letter, addressed by Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio, who was unable to attend the Tours convention, to Rt. Rev. H. Gerlach for submittal to the convention, expressed his unqualified protest against the religious persecution practiced by Nazi officials.

"The violent, cruel, persistent persecution," His Excellency wrote, "cannot be but the work of a disordered mind, of a maniac. Is it not too late in the day to begin uprooting Christianity and bring back Wodan and the old pagan deities, dead and buried for 13 long centuries? . . . Too late for a man of Hitler's caliber to expect victory where a giant like Bismarck met but defeat? . . . We publicly and solemnly protest against Hitler's enslaving the German people, denying them the freedom of assembly, of education, of the press, of conscience, and we pray that soon fullest liberty, peace and happiness may return to suffering, deeply humiliated Germany."

The Nazi party newspaper, *Der Angriff*, published in Berlin, attacked Archbishop Drossaerts in a counter protest, accusing the San Antonio prelate of ignoring the "truth", and of being more concerned in "resuming where his confrere, Cardinal Mundelein, under pressure of public opinion—not that of the Vatican—was forced to leave off."

From the House of Studies of a Religious Order at Washington, D. C., comes the following statement:

"I read your magazine regularly and find it most interesting. Dr. Briefs' discussion of the proletarian question was especially attractive."

## STATE CONVENTIONS SPEAK OUT CLEARLY ON VITAL ISSUES

### On Lynching

Opposition to the bill long pending in Congress, to punish citizens in places where lynching has been perpetrated by requiring the payment of damages out of tax funds of the county to the victim's relatives, was recorded by the North District of the State League of Texas at its meeting this spring at Pilot Point.

The Anti-Lynching resolution declares in part:

"We oppose the regulation of lynch action by Congress as contemplated by the present proposed act and insist that lynching be drastically punished by local authority and through a campaign of education. Every person accused or suspected of criminal action is entitled to a trial according to the law of the land, to be confronted by his witnesses, and to be tried by a fair and impartial jury."

In further resolutions the group expressed its opposition to Communism, the proposed child labor amendment, "mercy" killings, and the practice of too frequent visits to motion picture theaters on Sunday. Strenuous objection to any plan to curtail the independence of the Supreme Court is voiced in another resolution:

"We reaffirm our confidence in our constitutional form of government and oppose any movement which would destroy the independence of the Supreme Court, and recommend the secretary be instructed to send a copy of this resolution to the President of the United States, to our Senators, and to all Congressmen of the State of Texas, and ask that all delegates to the general convention present this resolution to that body for adoption."

\* \* \*

### Sheboygan Convention Resolutions

In addition to the more or less customary resolutions, the Sheboygan convention of the Wisconsin C. V. adopted several unusual, though none the less important, propositions. One of these, on temperance, advocates moderation in all things as a protection against moral indifference.

"Temperance is often erroneously confused with prohibition. Others mistakenly confuse it with abstaining from the use of alcoholic beverages. The true meaning of temperance is: to practice moderation in the use of alcoholic beverages, food, amusements, and all other things to the end that no harm may be done to soul or body.

"We again urge our members to promote the virtue of temperance by practicing moderation in all things and avoiding everything that leads to moral indifference."

Outspoken objection was made to mixed marriages in another resolution.

"From the very beginning the church has been opposed to mixed marriages as a great obstacle to realizing her mission and she has never changed her attitude. It is easy for us to see that for the happiness of the home, there should be the most intimate union between husband and wife. This is rendered extremely difficult where there is a difference of opinion regarding the most vital truths and principles upon which the whole

conduct of life is founded. Not only is the temporal and eternal welfare of parties contracting such a marriage endangered, but the spiritual welfare of the children is likewise jeopardized.

"Therefore, we . . . pledge our filial fidelity and heartfelt support in counteracting mixed marriages and whatever leads up to them."

Every society affiliated with the C. V. of Wisconsin is requested to support actively the Catholic Press.

"It is strongly urged that each society of the C. V. of Wisconsin become an active supporter of the Apostolate of the Catholic Press, by promoting the reading of Catholic literature; by sponsoring book racks in churches; by requesting that more books of Catholic writers, more Catholic magazines be placed on the shelves of local public libraries; by publishing a catalogue of books by Catholic authors on file in the local library and sending a copy to every Catholic home in the community."

The evil effects of State paternalism were outlined and the tendency in that direction condemned in unequivocal terms.

"State paternalism is disastrous to the common good because it sets up and centralizes in the Federal Government powers never intended to be wielded by the Government. Power grows, the control is enlarged until we find ourselves overwhelmed with the pernicious State *absolutism*, the curse of Europe today, which places the State above all else and creates the State supreme, above even the dictates of conscience and the mandates of religious conviction."

\* \* \*

### "Back to the Land"

The pre-eminent position of the farmer and the disastrous effects upon the country if agricultural production should cease are discussed in a resolution advocating a "back to the land" movement, adopted by the 39th annual convention of the Catholic State League of Texas, held at Tours in July.

"It is a self-evident fact," the resolution reads, "that the farmer is the backbone of the nation. Cease cultivating the land and what will be the consequence? In the cities vacant stores, closed-down factories, an army of unemployed, hungry, starving people. Without livestock, without corn, wheat, in a word, without farm products, what would become of a community, of a nation? 'To the City,' is the cry of many, and alas, too, many listen to that cry . . . May the cry, 'Back to the Country, Back to the Farm,' become more articulate, and may the call be heeded by our youth."

A second proposition of the same convention condemns the American Medical Association's official recognition of artificial birth control, and insists on the observance of the natural law in the matrimonial state. The resolution on "Nazi Persecution" records unqualified objection to many policies of the Nazi régime:

"We regret that certain actions of the German Government bring dishonor not only on that Government, but on the good name of the Germany of our forefathers that was honored and respected by the civilized peoples of the earth . . . We protest against attempts made by the present Government to replace Christianity by the pagan religion of the ancient Germans; we protest against closing of Catholic schools, forcing all children into party-controlled institutions . . .

"We protest against the fundamental principles of a

totalitarian state which is contrary to the nature of each individual and contrary to the decrees of God . . . We extend our sympathy to those who are suffering for their religion, or because of their nationality."

Other resolutions adopted by the Texas convention refer to the Catholic press as an antidote to the "many atheistic, immoral and anti-Catholic newspapers and magazines in circulation"; recommend the cultivation of the virtue of modesty, particularly by all Catholics; condemn the Child Labor bill; advocate assistance to non-Aryans from Germany, now stranded in America; renew a pledge of faith in the wisdom of our constitutional form of Government, especially the institution of the Supreme Court; and recommend a program of prayer, study, and personal sanctity as a means of combating Communism.

\* \* \*

### Disintegration of the Family

"We must be on our guard constantly against the influences which would weaken and tend to destroy family life and make more difficult or impossible the practice of the family virtues, so necessary today." Thus did the Beaver Falls convention of the Pennsylvania C. V. warn branch members of the necessity of counteracting the paganizing influences now "making tremendous inroads upon Christian family life, resulting in considerable disintegration."

"The Christian home should provide for the mental, moral and religious training of our children," the resolution continues. "It should safeguard and preserve individual and social purity. It should be the nursery of the social virtues. Obedience, reverence for authority, generosity, sacrifice for others, mutual love of husband and wife, are best learned and protected in the intimacy of the family circle."

"Not every house is a home," the resolution affirms. "We must put Christ back into our family circle and thus we shall obtain His richest blessings."

Outspoken criticism of the craving for luxury and envy of another's material prosperity is voiced in a second proposition. Especially deplorable are the results of this "craze for luxury in style, food, drink, comfort of living, which are indulged at the expense of honesty, justice and charity."

The establishment of Catholic Working Men's Societies or Guilds, encouraged by the C. V. for 30 years, is strongly recommended by the Pennsylvania meeting. Well aware, however, that organization of such groups is at times impossible, the resolution urges Catholic working men faced with this condition "to become active in existing labor unions so that they may be governed by Christian principles and not dominated by unprincipled radical leaders, who do not have the real interests of the working men at heart."

A common-sense attitude toward the youth situation is taken by the delegates. Instead of merely criticizing or praising, the branch suggests a three-fold program based on religious, cultural and recreational lines. "Youth demands

action," the resolution sagely remarks. "If the Catholic Youth movement is to succeed we must give youth action!"

A well-defined attitude, shaped largely by the encyclical of Pope Pius XI, "Atheistic Communism," was adopted by the convention towards the problem of Communism in the United States.

"Mere protest and sharp criticism will not suffice," this proposition reads. "It will merely aggravate the situation and alienate Communists still more from the truth without offering a satisfactory solution. We must hate atheistic Communism, but we must love the Communist."

Other resolutions adopted pledge loyal co-operation with the Holy Father in his every endeavor, and advocate expansion of Credit Unions.

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### Concerning the Central Bureau

Two of the resolutions adopted by the Columbus Convention of the C. U. of Ohio are concerned with the Central Bureau. One urges State officers to submit regular reports of the Union's activities to the Bureau for publication in the *C. B. & S. J.* The second, relating to the Bureau's Endowment Fund, calls attention to the diverse activities of the Bureau and recommends contributions for its support should be increased.

"We heartily commend the practice of occasionally conducting entertainments and similar social events for the purpose of raising modest contributions to this worthy cause," the resolution declares. "... It is impossible to continue our works of Catholic Action, especially of transmitting to each of our units the excellent materials sent us by the Central Bureau and through the medium of our Catholic Action Service, inaugurated at last year's State convention, unless each unit lends a hand to help defray the expenses involved."

Expressing its regret over the signs of disunion appearing among Catholics, as exemplified by the present labor disputes, a resolution on Catholic Solidarity advocates a calm study of the social question as an indispensable preliminary to the clear understanding of the Communist movement.

Vehement protest is recorded against the persecution of the Catholic Church in Germany; the convention congratulates "our persecuted brethern on their genuine German fidelity to their faith in the face of bitter persecution; we rejoice over the reports in our secular press of the enthusiastic participation in Catholic Church services not only by adults but also by youths and children."

Other resolutions pledge co-operation with the C. W. U. of Ohio in the formation of Maternity Guilds, advocate distribution of Catholic literature in rural areas and aid for European missionaries rendered destitute because donations from the homeland have been curtailed. The practice of discussing the resolutions adopted by State conventions at local meetings is recommended to affiliated units.

### MISCELLANY

On August 17th the first shipment of the new fiscal year was dispatched to 24 home mission stations, located in nine States. The consignment of forty-one bales and two boxes of clothing, and five boxes of statues, holy pictures, and toys was distributed among missionaries in Alabama, Georgia, Mississippi, Montana, North Dakota, New Mexico, South Dakota, Texas and Wyoming.

The bulk of the shipment was sent to the Dakotas; 23 bales were forwarded to South Dakota while North Dakota missions received seven. Freight charges totaled \$143.46, and cost of baling and packing the gifts amounted to \$25.60.

Occasionally editors, receiving our weekly Press Bulletins, give expression to their appreciation for what they receive. At times, voluntary contributions accompany letters of acknowledgment. On August 23, the Rev. Fr. D. Engelhard, O.F.M., Editor of the German Messenger of the Sacred Heart, published at Cincinnati for over half a century, wrote us:

"Please accept the enclosed \$25.00 as a slight contribution towards the work of the Central Bureau and in appreciation of the 'Pressbriefe' sent me and which I frequently find useful for the *Sendbote*. I wish I were in the position to do more to help the good cause."

With the intention of furthering the aim of the Hartford convention to raise the balance of the Endowment Fund, \$27,000 more or less, the *Sendbote's* gift has been placed in this Fund, together with a gift of \$20 from His Excellency, Most Rev. John G. Murray, a contribution of \$10 donated by our Life Member and 1st Vice-President, Mr. Geo. J. Phillipp, \$5.00 from Mr. Charles Knetzger, and \$2.00 given by Frank J. Strub.

To the willing co-operation of Mr. Willibald Eibner, Honorary President of the C. V., our Historical Library is indebted for a remarkable book, published at New Ulm in 1899: The chronological history of the community, from the time when, in September, 1853, six young Germans, attending an evening school in Chicago, discussed the possibility of founding a German colony somewhere in the Middle West, until September 9, 1899.

Its author, the late Mr. J. H. Strasser, chronicles, almost day for day, some event of importance to the men and women who planned and planted the colony, or those who joined them there later on, together with local happenings of various kinds.

It was necessary for Mr. Eibner to search for a copy of this chronicle, after we had learned of its existence; while he discovered individuals at New Ulm in possession of the book, none was willing to part with it. Eventually, however, Mrs. J. A. Ochs, having learned from Mr. Eibner the value of the publication for a Library such as ours, donated the copy, formerly in the possession of her husband, now deceased.

During spare moments in recent years, Mr. Frank J. Dockendorff, the former General Secretary of the C. V., as a labor of love translated from the German "Elmar," a drama in five acts. It is based on Frederick William Weber's popular epic of "Dreizehnlinden"; the author of the dramatization is Otto Thissen. The play-book may be obtained from the translator, whose address is: 502 South 14th St., La Crosse, Wis.

## Book Review

### Received for Review

- Kösters, Ludwig, S.J. Unser Christus Glaube. Das Heilandsbild der katholischen Theologie. Freiburg i. B. 1937. B. Herder Book Co., St. Louis, Mo. Cloth, 340 p. Price \$2.60.
- Allgeier, Dr. Arthur. Biblische Zeitgeschichte. In den Grundlinien dargestellt. Freiburg i. B. 1937. B. Herder Book Co., St. Louis, Mo. Cloth, 327 p. Price \$3.85.
- Attwater, Donald. Why Communism Gets Away With It! London, 1937. Geo. E. J. Coldwell, Ltd. p. c., 30 p. Price 3d.
- Lussier, M. L'Abbe Irene. L'Orientation professionnelle. Montreal, 1936. L'Ecole Sociale Populaire. p. c., 32 p. Price 15 sous.
- Archambault, R. P., S.J. Les Exercices spirituels dans la pensee de Pie XI. Montreal, 1937. L'Ecole Sociale Populaire. p. c., 32 p. Price 15 sous.
- Ares, P. Richard, S.J. Petit catechisme anticommuniste. Montreal, 1937. L'Ecole Sociale Populaire. p. c., 32 p. Price 15 sous.
- Pope Pius XI. Deux Encycliques: "Divini Redemptoris" sur le communisme et "Mit brennender Sorge" sur le national-socialisme. Montreal, 1937. L'Ecole Sociale Populaire. p. c., 64 p. Price 25 sous.
- Robert, l'abbe Damien. La formation sociale dans nos colleges classiques. Montreal, 1937. L'Ecole Sociale Populaire. p. c., 32 p. Price 15 sous.
- Gillard, Rev. John T., S.S.J., Ph.D. Christ, Color and Communism. The Josephite Press, Baltimore, 1937. 138 p. Bound copies, 75 cts.; paper covers, 50 cts.
- Kloss, Heinz. Um die Einigung des Deutschamerikanertums. Berlin, 1937. B. Westermann Co., Inc., N. Y. Cloth, 328 p. Price RM. 10.—.
- Drinkwater, Rev. F. H. Seven Addresses on Social Justice. London, 1937. B., O. and W., Ltd. p. c., 99 p. Price 1 s.
- The Franciscan Heritage. Part Four of the Proceedings of the Fourth National Tertiary Congress. Ed. by Paul R. Martin, M. A., and Maximus Poppy, O.F.M. B. Herder Book Co., St. Louis, 1937. p. c., 57 p. Price 25 cts.
- Langbehn-Briefe an Bischof Keppeler. Vorgelegt von Benedikt Momme Nissen. Freiburg i. Br., 1937. B. Herder Book Co., St. Louis. Stiff cover, 62 p. Price 60 cts.
- Gröber, Erzbischof Dr. Conrad. Handbuch der religiösen Gegenwartsfragen. Freiburg i. Br., 1937. B. Herder Book Co., St. Louis. Cloth, 671 p. Price \$2.50.
- Warbasse, J. P., M.D. Cooperative Medicine. The Cooperative League, N. Y., 1937. p. c., 24 p. Price: 15 cts.
- Romeis, Dr. K., O.F.M. Die kinderreiche Familie und ihr Segen. Buchverlag Germania A.-G., Berlin SW 68. 1936. p. c., 80 p.

Allers, Rudolf, Dr. med. et phil., Heilerziehung bei Abwegigkeit des Charakters. Privatdozent der Universität Wien. Einsiedeln, Verlagsanstalt Benziger & Co.

A deeper insight into the workings of the human mind has led to a new treatment of character abnormalities and problems of conduct. Deviations from normal conduct are now traced to their psychic causes and a complete mental rehabilitation and reintegration is sought by removing the sources of the trouble. In this work of mental rebuilding and reeducation Dr. Allers has done splendid work and his present book on the subject will meet respectful attention and receive a hearty welcome. It will be of immense value to educators, social workers, judges in juvenile courts and all who come into contact with maladjusted individuals. The field of mental therapeutics has been too much left to psychologists who have wrong notions about human nature and who accordingly have adopted unwholesome methods of treatment. We need a method of psychotherapy that is in conformity with true psychological principles and does not violate the dictates of the moral order. Such a method based on a true conception of man and respecting moral and religious values the author is endeavoring to elaborate. He is well fitted for the task both by his previous studies and his extensive experience. He is well acquainted with the various methods devised by modern psychologists, such as Freud, Brill, Jung, Adler, Kretschmer, McDougal and others, and uses what is good in them. His sound training in Catholic philosophy furnishes him with a reliable criterion and principle of selection that makes it possible to sift the grain from the chaff.

Great help in pedagogical and moral problems can be derived from psychiatry, for often what first seems to be a case of moral perversion on closer observation resolves itself into a question of mental inhibition. Where this situation exists moral means must be supplemented by psychological help. Only the healthy mind can respond properly to ethical and religious motives. The educator, therefore, should be profoundly interested in mental hygiene which is an important ally of pedagogics. Psychiatry is opening doors which up to our own days the educator regarded as hopelessly locked. It has now become possible to salvage much precious human material of which the past despaired.

Some psychiatric knowledge is indispensable for the priest of today. It will increase his understanding of his fellow men and enable him to give sympathetic assistance to those suffering from mental conflicts, to heal broken souls and to set right disturbed minds. Dr. Allers' book will give him new horizons in his work and enhance his efficiency as educator, guide of souls and spiritual physician.

C. BRUEHL

## Central Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,  
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## Kirche, Kunst und Wissenschaft.

### II.

Als in der Völkerwanderungszeit die römische Zivilisation und mit ihr die vom Altertum ererbten Wissenschaften zugrunde zu gehen drohten, da sprang die Kirche in die Bresche und schlug die Brücke von einer wissenschaftlich grossen Vergangenheit zu einer noch grösseren Zukunft. Triebfeld des Schaffens der katholisch geformten Menschen war nicht der persönliche Ehrgeiz unter den Zeitgenossen als gelehrt zu gelten oder etwa Nachruhm zu erwerben, sondern allein das Streben die natürlichen Weistümer aller Zeiten und aller Völker zu sammeln und nutzbar zu machen, weil auch im nichtchristlichen Geistesgut sich Gottes Schöpferherrlichkeit bezeugt.

Was das Altertum an geistigen Werten erarbeitet hatte, hat der Fleiss und die Einsicht der Mönche über eine Spanne von vielen Jahrhunderten in unsere Gegenwart herübergerettet. In den stillen Klosterstuben sind — wie Schlegel zeigt — mehr Manuskripte und in grösserer Zahl vervielfältigt worden, als je in den glänzendsten Epochen des Altertums. So konnte selbst in den entlegendsten Gebieten die bisherige Leistung menschlichen Geistes studiert und kommentiert werden. Es ist keine Seltenheit gewesen, dass ein Kloster etwa des 10. Jahrhunderts über 1000 und mehr Manuskripte verfügte. Und diese kostbaren Sammlungen standen in gar vielen Fällen auch dem Publikum zur Verfügung. Es sind uns regelrechte Bibliotheksordnungen aus dieser Frühzeit des Bibliothekswesens bekannt. Wo Büchermangel war, dort half ein Kloster dem andern aus. Eine päpstliche Bulle vom Jahre 1246 bestimmte, dass die neu gegründeten Kirchen im Preussenlande und in Litauen um Gotteslohn mit Büchern versorgt werden sollen. Papst Nikolaus V. setzte 5000 Dukaten für die Auffindung alter Manuskripte aus und stiftete überdies ein Asyl für Gelehrte des Orientes, die vor den Arabern

hatten flüchten müssen. So aufgeschlossen war die Kirche, dass sie nicht bloss die Brücke zur antiken Welt schlug, sondern Geistesgut holte, wo immer es zu finden war. Nach Cordoba und an andere maurische Hochschulen wurden Mönche geschickt, um die hohen Geisteswerte der Araber in die abendländische Welt hineinzutragen. Diese grundsätzliche Aufgeschlossenheit für das Geistesgut aller Zeit und aller Welt steht im radikalsten Widerspruch zu der so gedankenlos nachgeschwätzten Behauptung vom „finstern“ Mittelalter der katholischen Zeit. Auch hier gilt: mag in diesem oder jenem Einzelfalle Kritik auch noch so berechtigt sein, der ehrliche Kritiker wird das Ganze sehen und nicht kleinlich an Einzelheiten haften bleiben.

Ganz Europa war eine weltweite Gelehrtenrepublik geworden, in der die Wissenschaft geliebt und betrieben wurde um der Ehre Gottes und um des Nutzens des Ganzen willen. Und all diese gewaltige Geistesarbeit ward geleistet zumeist in den Klöstern neben einem Kolonisationswerk, das mit gutem Recht als eine der gewaltigsten Grosstaten auf deutscher Erde gepriesen wird. Aus diesem vielseitigen Schaffen, das die Geisteswerte aller Zeiten und Völker zusammentrug und lebendig machte ist gewaltiger Reichtum in die deutsche Seele geflossen, die so reicher wurde, als die seiner Nachbarn. Es ist kein Zufall, dass im Regelfall die Hochblüte der Kulturleistungen bei fast allen Völkern zusammenfällt mit wirtschaftlicher und politischer Hochblüte. Man denke bloss an das England unter Elisabeth, Spanien der Entdeckerzeit, Frankreich unter Ludwig XIV., Schweden unter Gustav Adolf, an das Italien der Stadtrepubliken. Gar viele der Spitzenleistungen des deutschen Volkes aber fielen in ausgesprochene Notzeiten. Man denke an Bach, Leibniz, Herder, Goethe, Schiller, Hölderlin, Beethoven usw. Gewiss ruht viel dieses zeitlosen Reichtums der deutschen Seele im Erbgut aber ebenso sicher ist dieser natürliche Reichtum durch die ungeheuerliche Fülle der von aussen hereingetragenen Reichtümer befruchtet und lebendig erhalten worden.

Noch ein zweites hat unser Volk aus dieser Vermittlung der Geisteswerte aller Zeiten und Völker gewonnen: Vorbilder glanzvoll gemeinsamer Formen mit ewigem Inhalt. Was gerade das bedeutet vermag der am besten zu ermesen, der weiss, wie sehr die überreich bewegte Seele des Deutschen zu allen Zeiten um muster-gültige Formen gerungen hat. Es ist kein Zufall, dass Goethe, Schiller, Hölderlin — um nur einige wenige, aber besonders eindrucksvolle Beispiele herauszugreifen — am Vorbilde der Antike ihren deutschen Reichtum zu formen und auszudrücken versuchten.

Die von der Kirche und ihren Organisationen geschlagenen Brücken zum Geistesgut der Welt hatte nicht bloss Wert durch vielseitige Befruchtung und Anregung, sondern zugleich emi-

nente Bedeutung für das praktische Leben. Man erinnere sich z. B., dass die Berührung mit dem Arabern reiche medizinische, mathematische und astronomische Kenntnisse vermittelt hat. Auf den neuen mathematischen Kenntnissen baute jene Kühnheit der Statik auf, die wir an den gotischen Bauten so sehr bewundern; durch die Verdrängung des tierischen Pergamentes durch das pflanzliche Papier wurde die Massenherstellung billiger Schreib- und später Druckschriften erst möglich. Ohne die vorausgegangene durch die Berührung mit den Arabern vermittelte Kenntnis der Papiererzeugung bleibt die Erfindung der Buchdruckerkunst unbegreiflich. Uebrigens sind Kirche und Klöster es gewesen, die Gutenbergs Erfindung schnell in der ganzen Welt bekannt gemacht haben. 1474 bereits druckten die Augustiner im Rheingau Bücher in eigener Druckerei. Die erste Druckpresse Italiens stand im Kloster der hl. Scholastika zu Subiaco. Päpste haben die ersten Drucker in Italien (Arbeiter des Faust und Schöffer) als Lehrmeister aufgenommen und gefördert. 1480 wurde die erste Druckerei Englands im Benediktinerkloster zu St. Alban eingerichtet; wie überhaupt alle frühen englischen und irischen Druckereien in Klöstern aufgestellt waren und erst von dort aus den Weg in die profane Welt fanden.

Es ist gerade heute notwendig darauf hinzuweisen, dass der mittelalterliche Mönch und Kleriker den Grundstein zu der so bedeutenden und reichen deutschen Geschichtswissenschaft gelegt hat und dass die von gar vielen Klöstern und Kirchenfürsten geschaffenen Chroniken jene unerschöpfliche Fundgrube darstellen, aus der wir das Wissen um unsere Ahnen schöpfen. Die Kirche ist es auch gewesen, welche die Vorschrift erliess, Geburten, Taufen und andere wichtige Ereignisse aufzuzeichnen, aus denen wir heute unsere Kenntnisse der Familienkunde holen.

Dass gerade in der Geschichtsbetrachtung manches durch die Zeitbrille gesehen und anders beurteilt wurde, als es heute geschieht ändert nichts an der Tatsache, dass wir der Kirche selbst und ihren Einrichtungen die Aufzeichnungen zu danken haben. Welche Fülle und mit welcher Aufgeschlossenheit sie aufgezeichnet wurden beweist nichts besser, als das Werk der Monumenta Germaniae Historica, das vor mehr als 100 Jahren der Freiherr vom Stein begonnen hat und das heute immer noch nicht abgeschlossen ist. Eine angeblich volksfremde oder gar auf Volkszerstörung sinnende Kirche hätte niemals mit so viel liebender Sorgfalt all die grossen und kleinen Ereignisse in allen Schichten unseres Volkes aufgezeichnet. Gerade weil sie es getan und in solcher Fülle tat, hat sie bewiesen, wie sehr sie im Volke verwurzelt und von ihm getragen war.

Es ist schon richtig: man mag sich drehen und wenden, wie man will, ohne die Kirche und

ihre Organisationen ist das rege Geistesleben des Mittelalters gar nicht zu fassen und ohne die Kirche bleibt das darauf aufbauende Geistesleben unserer Gegenwart unbegreiflich, denn auf den von der Kirche vermittelten und erarbeiteten Werten und Wertungen baut unsere Gegenwart auf... oder aber auf der Reaktion gegen die Kirche. Dabei bleibt nur die Frage offen, auf welcher Seite die grössern und dauerhaftern Werte liegen.

XXX.

### Ein bedeutsamer Rückblick.

Ueber die Entstehung der jährlichen Bonifatiusfeier in unserem Lande ist bereits manches gesagt worden. Dabei wurde bisher die in der täglichen *Amerika* vom 11. Mai, 1905, veröffentlichte Aufforderung, „Eine deutsch-amerikanische Bonifatiusfeier?“ zu veranstalten, übersehen, obgleich damals andere Blätter derselben Richtung die Anregung aufgenommen haben. So u. a. der vom verstorbenen Nicholas Gonner herausgegebene *Katholische Westen*.

In der Ausgabe seines Blattes vom 18. Mai, 1905, veröffentlichte er einen Auszug aus dem erwähnten Leitartikel der *Amerika* nebst empfehlenden Zusätzen. In reichlich derber Weise liessen sie die Stimmung der Jahre des Sprachen- und Schulkampfes nachklingen. Gonner schlug sodann vor, die beantragte Bonifatiusfeier — Deutschland beging in jenem Jahre den 1150. Todestag seines Apostels — solle zu gleicher Zeit „auch den entschiedenen Protest enthalten gegen alle die gehässigen Anfeindungen und Unterdrückungsversuche,“ denen die deutschen Katholiken unseres Landes vonseiten ihrer nicht-deutschen Glaubensgenossen ausgesetzt seien.

Dem Verfasser des Leitartikels der *Amerika* lag eine derartige Absicht fern; er hielt nicht viel von Protesten und desto mehr von Selbstbeharrung und Pflege unseres deutschen Erb-gutes. Dies geht mit Klarheit aus seinen Worten hervor. Anschliessend an mehrere Sätze aus der Aufforderung des Fuldaer-Festausschusses an die Katholiken Deutschlands, zum grössten Nationalheiligtum des deutschen Volkes zu wallfahren, erklärte er, die deutschen Katholiken Amerikas dürften nicht versäumen dieses auch für sie so wichtige Aniversarium zu begehen. „Denn,“ so heisst es weiter im Leitartikel, „verdanken nicht auch wir das edle Gut des Glaubens und christlich-germanische Gesittung jenem Manne, der seine englische Heimat verliess und eine vielversprechende, ehrenvolle Zukunft hintansetzte, um den Deutschen das Christentum zu verkünden?“ Gälten nicht auch uns die Worte, mit denen Papst Bonifatius einst den germanischen Volksstämmen empfahl: „Ehret ihn wie euren Vater, wendet eure Herzen seinen Worten zu; denn wir haben ihn zu euch gesandt?“

„Neben uns hier in der neuen Heimat wohnen die Söhne eines Volkes, die aus ihrem seit Jahrhunderten unter der Fremdherrschaft seufzenden Vaterlande nichts mit sich herüberbringen, als ihren alten Glauben. Auch ihnen ward ein grosser Mann zum Glaubensboten, auch sie verdanken Christentum und Civilisation einem Heiligen der Kirche. Dass sie seiner gedenken, alljährlich, ihn preisen und feiern, als gelte es den Spruch des alten Testaments zu betätigen: „Lasset uns lobpreisen unsre grossen Männer; viel Herrliches hat der Herr von Anbeginn an ihnen getan,“ dessen ist das ganze Land Zeuge.

„Aber wenn jene den Todestag des Apostels ihres Volkes alljährlich feierlich begehen, sollten wir Deutsche uns nicht wenigstens dazu aufraffen können, den 1150. Todestag des grossen Winfried, wie Bonifatius ehemals hiess, mitzufeiern, „dieses edelsten Spiegelbildes angelsächsischer Rasse in Klarheit des Gedankens, in nachhaltiger Tatkraft, in reiner Begeisterung für ein grosses Ziel,“ wie der Geschichtsschreiber Weiss mit Recht behauptet? Drängt uns nicht sowohl unser religiöses als auch unser nationales Bewusstsein dazu, den Gedenktag des Apostels der Deutschen mit den an seinem Grabe versammelten Glaubensgenossen in der alten Heimat zu feiern? Den Gedenktag jenes Mannes, der, ein anderer Moses, die Germanen aus der Wildheit in die Kirche und in die Kultur geführt und durch ein geistiges Band die auseinanderfallenden Stämme zusammengehalten und so den Grund zu jenem Volkstum gelegt hat, dem wir ursprünglich angehörten und dessen beste Eigenschaften auf dieses neue werdende amerikanische Volkstum zu übertragen wir von der Vorsehung berufen zu sein scheinen?“<sup>1)</sup>

Uns deucht, wir Deutsch-Amerikaner haben es nicht nötig, uns der in diesem Leitartikel ausgesprochenen Gesinnung zu schämen. Man könnte vermeinen, manche der in dem Aufsatz ausgesprochenen Ansichten seien heute geschrieben, als Antwort vielleicht auf die Vorwürfe, Christentum und Deutschum seien unvereinbare Gegensätze.

F. P. K.

Was nützt der Welt, der geholfen werden muss, die beste katholische Gesinnung, wenn sie nicht von der nötigen Einsicht und Geradheit und Tatkraft begleitet ist? Leisetreter haben wir genug, Stubengelehrte vielleicht zuviel. Es braucht Ideen, Charakter, Schlagfertigkeit; zum Wirken in der Welt und auf die Welt braucht es Mark in den Knochen. An den Aufgaben stählt und steigert sich die eingesetzte Kraft. Der Mensch kann seiner Länge zwar keine Elle zusetzen, wohl aber kann Gott sie ihm zusetzen. Aus jedem Schwächling wird ein Herkules, wenn Gott mit ihm ist.

Langbehn.

## Aus Central-Verein und Central-Stelle.

Glaube ohne Werke ist tot.  
Jak. 2,26.

Nescio vos.

*Eine Gewissenserforschung.*

Dieses Richterwort Gottes steht über dem Portal der prachtvollen Kirche zu Alderbach (Nieder-Bayern). Es gilt den Kirchengängern. Es gilt der Selbstgerechtigkeit und Geruhssamkeit unseres persönlichen Christentums. Wie ein scharfes Schwert scheidet es zwischen Schein und Wirklichkeit unseres Lebens. Vor dem Glanz der ewigen Wahrheit schwindet unerbittlich jede Unwahrhaftigkeit, jeder falsche Schein. Aeussere Gliedschaft mit der Kirche gilt vor Gott noch nichts; die innere Gliedschaft mit seiner Kirche ist ihm alles. — Er will eine *gens justa*, die in Wahrheit ihm und seinen Kindern sich lebendig im Geist und in der Wahrheit verbunden fühlt und verbunden erweist.

Die Ehrfurchtslosen kennt er nicht. Jene, die schon vergessen haben, dass auch im Leben der Name des Heiligen heilig gehalten werden muss; jene, deren Ehrfurchtslosigkeit vor dem Altar den Glauben derer im Kirchenraum ins Wanken bringt; jene, die „Kinder“ zu sein vorgeben, aber aus einer Schmähung des Vaternamens sich nichts machen.

Die Satten und Trägen kennt er nicht. Sie sind gar nicht in seiner ewig lebendigen Gemeinschaft. Jene, die sich mit der knappen Erledigung einer Reihe von Handlungen begnügen, die Amtspflicht heissen, die aber das Wohl und Wehe des grossen Reiches des Vaters nicht brennt; die keinen Schmerz um das Göttliche tragen; deren Seele nichts weiss von der Treue und dem Hütertum lebendiger Brüder untereinander. Er ist kein Gott der Faulen und Toten, sondern Gott der Lebendigen.

Die Glaubenslosen kennt er nicht; jene, welche nur solange fromm sein können, als es ihnen wohl und bequem ist; aber stets ein Murren in der Seele tragen, sobald der regierende Vaterwille ihr Leben zu formen beginnt. Die vor Gottes Plänen flüchten wollen, als könnten sie ihm entrinnen; die nichts von der Freude des Kindes in sich haben, den Willen des Vaters zu tun.

Er will eine *gens justa*. Die heilige Schrift versteht unter Gerechtigkeit auch die Liebe, nämlich die Gemeinschaft mit den Kindern des Vaters, deren Rechte unseren Rechten gleichstehen, deren Wohl und Wehe unser Wohl und Wehe sein muss. Hat wohl überhaupt das Gebet des Herrn, das mit „Vater“ beginnt, Berechtigung und Sinn, wenn die Kinder des Vaters nicht wissen oder nicht wahrhaben wollen,

<sup>1)</sup> Loc. cit., St. Louis, 11. Mai, 1905, S. 4.

dass sie untereinander Brüder sind? — Die Liebelosen verwirft er, die da Vater sagen und täglich den Vater in seinen Kindern verleugnen. Zornig ruft der Prophet (Is. 1,11) „Was soll mir die Menge eurer Schlachtopfer? Ich hasse eure Feiertage! Hört auf versucht zu handeln! Lernt Gutes tun! Stärkt Schwache, schafft den Waisen Recht, fördert der Witwen Sache!“

Und der Gottes Sohn verkündet: „Wenn du eine Gabe zum Altare bringst und du erinnerst dich, dass dein Bruder etwas gegen dich hat, dann lass die Gabe liegen, geh' erst hin, versöhne, und dann komme!“ (Matth. 5,23). „Ich aber sage euch, hier ist Grösseres als der Tempel. Hättet ihr begriffen, was es bedeutet: Erbarmen will ich und nicht Opfer, nimmermehr hättet ihr die Unschuldigen verurteilt.“ (Matth. 12,6). „Geht weg von mir, ihr Verfluchten; ich war hungrig und ihr habt mich nicht gespeist.“ (Matth. 25,41.)

So will dieses harte Wort *nescio vos* uns hinpfeilschen zu der Erkenntnis, dass das Christentum lebendige Gliedschaft mit dem Vater und seinen Kindern sein muss, ein Lastentragen (Galater 6,2), ein Wirksamsein des Glaubens durch die Liebe (Galater 5,7) ein Hinwachsen durch die Liebe zu Christus (Epheser 4,15).

Die heldenmütige Maria Ward sagte: „Es hat wenig zu bedeuten, ob ich unter der Decke oder hinter einer Hecke sterbe; wenn ich nur treu befunden werde.“ Treu gegen Gott, der unsere Treue zu den Menschen will.

Caritasdirektor Narr.

### Das Verbundensein in der Liebe Christi.

Die christliche Caritas versteht es, auf mancherlei Weise die Sache Gottes zu fördern. Vor mehreren Jahren wandte sich eine Ordensfrau an die C. St. mit der Bitte, ihrem in einem Seminar studierenden leiblichen Bruder auf folgende Weise zu Hilfe zu kommen.

Die Professoren des Seminars hatten zugesagt, den Betrag amerikanischer Messstipendien, abzüglich des in Oesterreich üblichen Stipendiums, diesem aus armer Familie stammenden Seminaristen zuzuwenden. Vor allem durch das Vertrauen des Hochw. Msgr. Selingers und seines Nachfolgers an der St. Peters-Kirche zu Jefferson City, Hochw. Jos. A. Vogelweid, wurde es uns ermöglicht, auf den Vorschlag einzugehen. Nachträglich wurde auf gleiche Weise noch ein zweiter Bruder der betf. Nonne von uns unterstützt. Jüngst schrieb uns nun der Seminarist:

„Sehr überrascht war ich, als ich vor kurzem plötzlich einen Brief vom Hochw. Hrn. Regens Eibelhuber bekam, mit der Nachricht, dass 100 Messstipendien von Ihnen angekommen seien und dass davon ich und mein Bruder Willibald 324 Schilling bekommen für unser Studium. Noch grösser, als die Ueberraschung, war die

Freude darüber. Sie wissen ja, dass es uns im vergangenen Jahre mit dem Geld recht knapp gegangen ist und dass wir darum diese ausserordentliche Hilfe jetzt wirklich sehr gut brauchen können. Wir danken Ihnen also von ganzem Herzen dafür und haben den ehrlichen Willen durch Fleiss in unserem Studium uns einer so grossen Wohltat einigermassen würdig zu machen.“

Des weiteren berichtet der Seminarist Carl, er habe die vorgeschriebenen vier Semester Philosophie mit gutem Erfolg beendet und werde im September das eigentliche Theologiestudium beginnen und auch bald durch die Tonsur in den Klerikerstand aufgenommen werden. Der jüngere Bruder habe ebenfalls mit gutem Erfolg studiert. Des weiteren heisst es in dem in den Ferien geschriebenen Briefe:

„Jetzt leben wir beide mit Eltern und Geschwistern in ländlicher Einsamkeit auf dem Bergbauernhaus unseres Bruders Alois und bemühen uns, der ganzen Familie zu helfen dem kargen Boden das Lebensnotwendige abzugewinnen. Es ist hier sehr schön und wir befinden uns wohl und hoffen, im Herbst mit neuer Kraft an das Studium gehen zu können.“

### Aus unserer Missionspost.

In einem Grossteil aller Missionen ist die Lage so, dass ein Mehr an Kräften und Mitteln als dringendes Bedürfnis empfunden wird, weil die Lage der Dinge Bekehrungen förderlich ist. Dazu kommen noch andere Gründe, die mehr als einem Missionsoberen den herrschenden Geldmangel fühlbar machen. Er glaube wohl überhaupt zu dürfen, schreibt der hochw. Bischof Thomas Spreiter, O.S.B., aus Natal, dies gelte besonders in seinem Fall, „weil wir mehr als 50 Sekten gegen uns haben allein im kleinen Zululande, dessen Umfang nicht viel geringer ist als der der Schweiz. Die meisten dieser Sekten sind sehr rührig und verfügen auch, wie es den Anschein hat, über ansehnliche Mittel. Was wir daher gegen sie an Terrain verlieren, ist, menschlich gesprochen, verloren für immer. Ferner kommt dazu, dass wir als Neugründung gegen andere Vikariate noch im Rückstand sind, besonders auch deswegen weil uns die Mittel fehlen und zum Teil auch das Personal. Wenn man halt kein Geld hat, dann kann man auch keine Häuser bauen für die Patres, Brüder und Schwestern und keine Kirchen und keine Schulen.“

\* \* \*

Jene als New Guinea bekannte Inselgruppe in der Südsee wird in jüngster Zeit oft genannt. Es wurden mehrere Bücher, die sich mit diesem noch nicht völlig erforschten Gebiete und seinen Bewohnern beschäftigen veröffentlicht, wodurch die Aufmerksamkeit auf Neu Guinea gelenkt wurde.

Auch wir Katholiken haben alle Ursache, uns mit dieser Insel zu beschäftigen, weil dort Missionare und Missionarinnen unter schwierigen Verhältnissen bereits seit Jahrzehnten wirken,

und zwar nicht ohne Erfolg. Während die Priester, Brüder und Schwestern meistens deutschstämmig sind, ist der gegenwärtige Apostolischer Vikar dieses Missionsgebietes, Msgr. Wade, ein Amerikaner.

Als Mitte Mai nach zweimonatlicher Reise das Schreiben der ehrw. Mutter M. Wendelina, S.M.S.M., aus Neu Guinea in St. Louis ankam, sprach es der C. St. für eine verhältnismässig geringfügige Gabe, \$22, mehr als bloss herzlichen Dank aus. Ausserdem berichtet Schw. Wendelina:

„Die schöne Summe, die Sie mir zukommen liessen, werden wir verwenden um Draht zu kaufen, der uns augenblicklich bitter notwendig geworden ist, um unsere Süsskartoffelpflanzungen gegen wilde Schweine zu schützen. Wir haben in letzter Zeit durch diese Tiere grosse Verluste erlitten, so dass es uns oft recht schwer wird, unsere vierzig Mädchen mit Nahrung zu versehen.“

### Aushalten — eine deutsche Eigenschaft.

In seinem so feinen Essay: „Albert der Grosse; Seine deutsche Art und seine Marienminne,“ erinnert P. Benedikt Momme Nissen, O.P., an des grossen Mannes Ansicht, dass die Germanen wegen der grösseren Kälte ihrer Wohnorte zwar gross und stark, fruchtbar und mutig seien, aber ursprünglich ungeschickt zum Studium. „Wenn sie,“ so führt der hl. Albert der Grosse fort, „dies aber beginnen, dann halten sie aus und werden darin besser als andere.“ Das gewahre man an den Mailändern, d. h. den Lombarden, die als nach dem Süden verpflanzte Germanen den Wissenschaften und Künsten gerne nachgingen, während die im germanischen Norden gebliebenen Dazier das nicht bekundeten. Man dürfe vermuten, bemerkt P. Benedikt dazu, „Albertus habe an seine eigene Geistesentfaltung in Oberitalien gedacht.“ (a. a. O., S. 25.)

Zähe Ausdauer ist auch heute noch eine hervorragende Charaktereigenschaft deutschstämmiger Menschen. Dieses Lob spricht der Amerikaner alt-eingeborener Art den Deutsch-Amerikanern neidlos zu. Langsamer als andere, schlägt der Deutsche auch in Amerika neue Wege ein; doch mit bis zum Trotz sich steigender Ausdauer verfolgt er den einmal eingeschlagenen Weg.

Ein nach dem Kriege aus Deutschland eingewandeter Priester schrieb der C. St. kurz nach Schluss unserer Generalversammlung:

„Die Tagung in Hartford hat mich sehr befriedigt. Es ist doch viel guter Wille unter den Mitgliedern. Es ist nur schade, dass das Unkraut der täglichen Mühen und Sorgen auch viel von dem auf guten Boden gesäten Samen erstickt. Nachhaltiges kann nur erreicht werden, wenn wir die Taktik der Unions nachahmen und durch Agitatoren in den einzelnen Staatsverbänden immer wieder nachfassen. Man braucht dabei nur an das Beispiel zu denken, das der Staatsverband von Minnesota gegeben. Katholische Aktion, also der Tat, kommt doch nur dann zustande, wenn man sich einsetzt „mit seinem ganzen Gemüte und mit allen seinen Kräften.“

### Aus der Bücherwelt.

Walter, Eugen. Zn den Herrlichkeiten der Taufe. Wegweiser zur Vertiefung des Taufbewusstseins und zur Erneuerung der Taufgnade. Herder & Co., Freiburg i. Br. und St. Louis, Mo. 1937. 76 Seiten. Preis, geb. 65 cents.

Das Büchlein scheint aus Vorträgen hervorgegangen zu sein. Für solche, die allgemein unterrichten und auf die Bedeutung der Taufe in unserer oberflächlichen Zeit hinweisen wollen, ist es ein gutes Hilfsmittel. Die Seiten sind von dem einen grossen Gedanken durchweht: „Das Erlebnis der Taufe reicht doch immer nicht hin an die Wirklichkeit der Taufe“ (S. 28). Bei weiterer Verbreitung wäre ein knappe Erklärung des ganzen Taufvorgangs und aller Zeremonien, eine lateinische und deutsche Wiedergabe des ganzen Ritus notwendig. Was der Verfasser über Taufgedenktage mit Taufkleid und Taufkerze schreibt, klingt uns Menschen einer mechanisierten Welt zu schön, um Wirklichkeit werden zu können. Auch seine Taufurkunde — der Text ist mehr professoral als wuchtig — ist nicht nachahmungswert. Eine Urkunde ist für den amtlichen Gebrauch; sie soll nur Namen und Daten enthalten. Will man ein Erinnerungsblatt, dann arbeite man das „Kommunionandenken“ darnach um. Was wir an solchen besitzen, geht ohne Ausnahme nicht über religiösen Kitsch hinaus und lohnt nicht einen Rahmen aus dem Five and Ten. Die protestantischen „Konfirmationsandenken“ dürften hier vorbildlich wirken.

GEORG TIMPE, P.S.M.  
Washington, D. C.

### Contributions for the Library

#### Library of German Americana

REV. J. C. DANIEL, Pa.: Roth, Rev. F. X., O.S. A. History of St. Vincent's Orphan Asylum at Tacony, Phila., Pa. 1855-1933. Phila., 1934.—MRS. MARY FILSER LOHR, N. Y.: Souvenir Program of the 26th Connecticut State Sängerfest at New Haven, Conn., June 26 and 27, 1937.—MR. AUG. SPRINGOB, Wis.: Souvenir Program of the C. C. V. of Wis. and C. W. League. Sheboygan, 1937.—MR. R. v. MUENCH-HAUSEN, Mo.: Invitations to the Germanic Congress held at the Universal Exposition, in St. Louis, Mo., Sept. 16-17, 1904; Der Deutsch-Amerikanische National-Bund. Seine Grundsätze. St. Louis, Mo., 1904; Allgemeiner Deutscher Sprachverein. Zweigverein New York. 1. Jahres-Bericht 1904; Satzungen des Verbandes Deutscher Schriftsteller u. Literaturfreunde von St. Louis, and sundry other items.—REV. JOS. J. OSTHEIMER, Pa.: Do. do., Tenth Anniversary of St. Peter's Church, Coplay, Pa. (1927-1937).—MR. T. J. DENGLE, N. Y.: The German Society of the City of New York. Report for 1936. German-English parallel ed. N. Y. 1937, and several programs.—MRS. J. A. OCHS, Minn.: Strasser, J. H. Chronologie d. Stadt New Ulm, Minn. New Ulm, 1899.—REV. JOS. M. OFFERGELD, S.J., Germany: Krim, G. J., S.J. Silbernes Jubiläum der Neuen St. Anna Kirche, Buffalo, N. Y. 1886-1911; Souvenir, 50-jähr. Jubiläum d. St. Marien Gemeinde, Cleveland, O. 1854-1904.—CATH. WOMEN'S UNION, N. Y. City: Roman Missal, bound in plush, with silver clasps, corners, and super-